

CHRIST CHURCH
IN THE
CITY OF HUDSON

1802-1952

GEORGE E. DEMILLE



GEN

2.00

ALLEN COUNTY PUBLIC LIBRARY

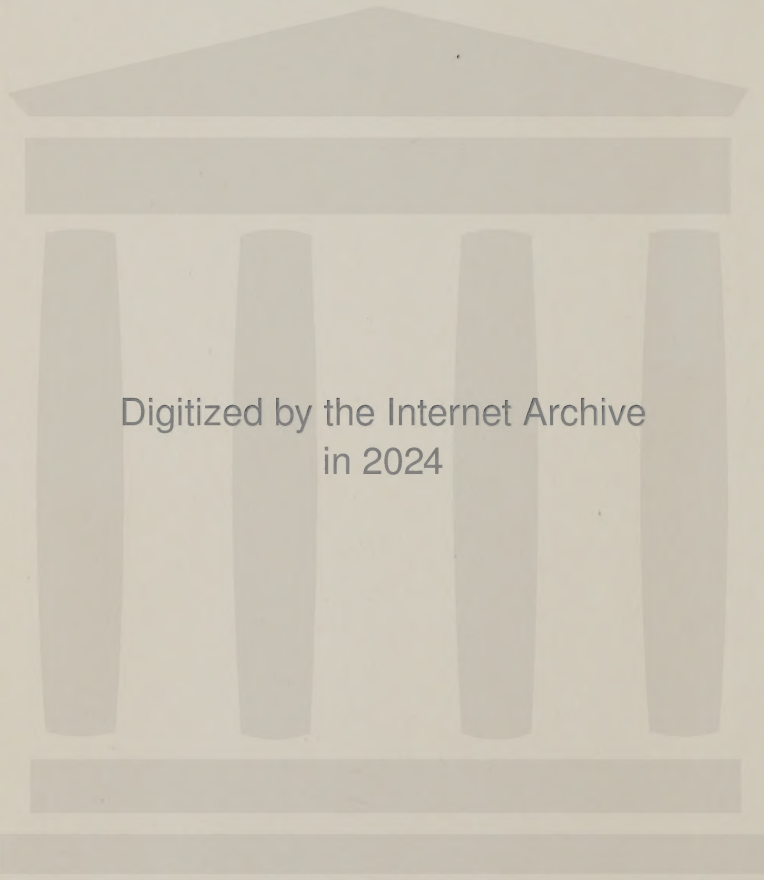


3 1833 02564 6461

GC 974.702 H86D
DE MILLE, GEORGE E.
CHRIST CHURCH IN THE CITY OF
HUDSON, 1802-1952

0.000000

✓

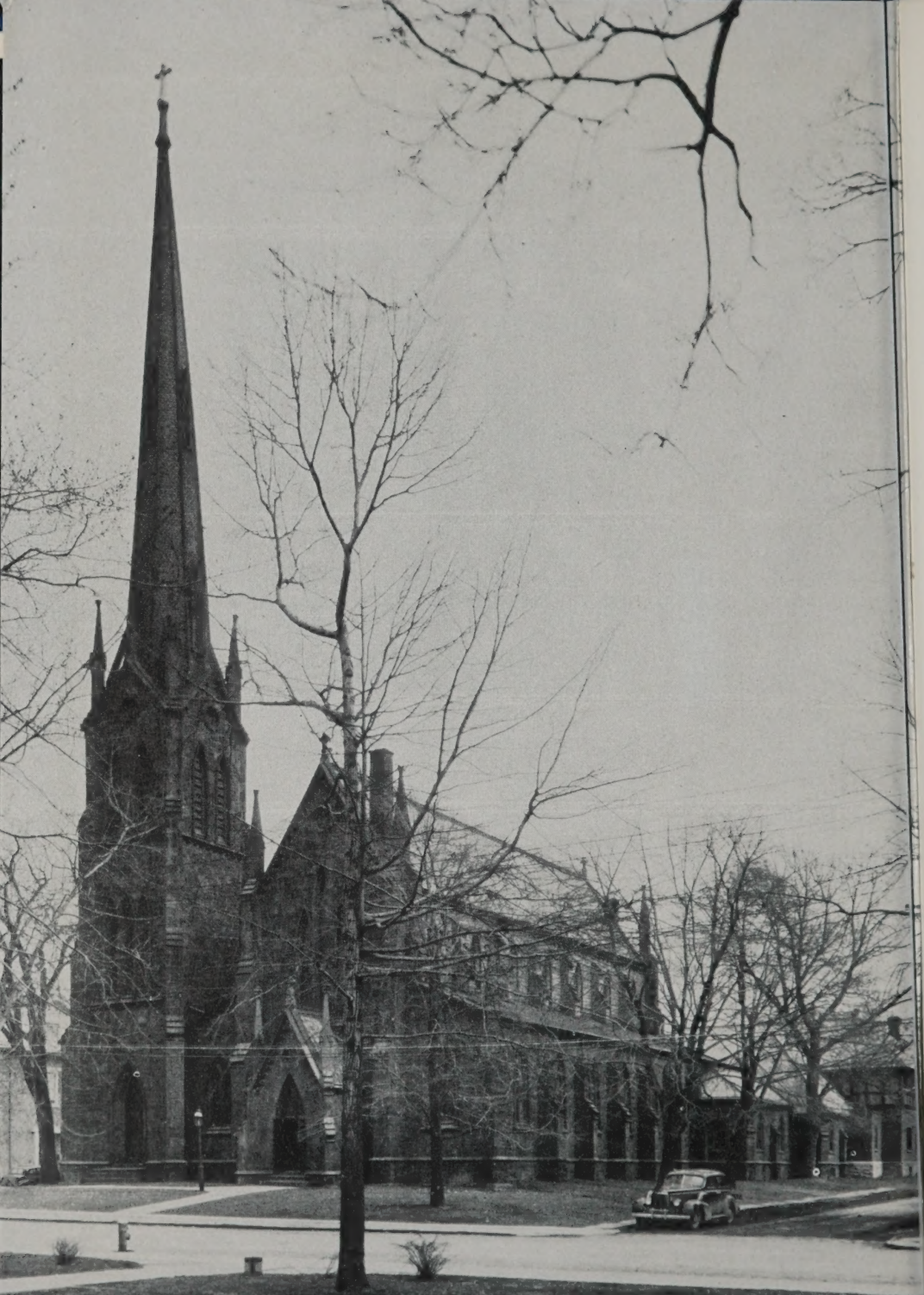


Digitized by the Internet Archive
in 2024

CHRIST CHURCH IN
THE CITY OF HUDSON

1802 - 1952

Edition limited to 500 numbered copies, 400
bound, of which this is number *301*



ROWLES

Christ Church
in the
City of Hudson

1802 - 1952

A Parish History

BY

THE REV. GEORGE E. DE MILLE



*Published by
The Rector, Wardens and Vestry of
Christ Church in the City of Hudson*



1952

Allen County Public Library
900 Webster Street
PO Box 2270
Fort Wayne, IN 46801-2270

AN ACKNOWLEDGEMENT

Statistics are the raw material out of which history is written, but they interest only the expert and the scholar. Canon De Mille, who enjoys a reputation for writing exceedingly readable history, has given liberally of his time and training to prepare this volume which tells the story of an American parish in relationship to a century and a half of American history. It is not a compilation of extracts from Vestry Proceedings, the Parish Register and Diocesan Journals but rather the story of living personalities seen against the background of larger movements at work both in church and state. Those of us who are part of Christ Church family at the time of its Sesquicentennial are grateful to him for his work. Acknowledgement also is due the Rev. Willis J. Handsbury, who assisted him particularly with the final chapter of the book, to Mr. Frank B. Holsapple, who as Chairman of the special Historical Committee was indefatigable in his work and whose comments and research were invaluable, to the late Sarah G. Bradley, whose desire to write a history of the parish was thwarted by her declining years, to Mrs. Alice Buxbury, who furnished innumerable memorabilia, to Mrs. Frederick Coons, Mrs. Sherwood V. Whitbeck, Mrs. William Wortman and Mr. Samuel B. Coffin, who constituted the Historical Committee, to the many persons who contributed all kinds of insight and information, and finally to the people of the Parish, themselves, who during a century and a half of faith, worship and devotion *made* the history which is herein recorded.

ALLEN BROWN,
Rector

Feast of the Conversion of St. Paul
1952

TABLE OF CONTENTS

	<i>Page</i>
FRONTISPIECE	
TITLE PAGE	v
AN ACKNOWLEDGEMENT	vii
CHAPTER I LAYING THE FOUNDATIONS	1
II A PERIOD OF TRIALS	13
III THE TURN OF THE TIDE	22
IV THE NEW CHURCH IN USE	32
V CHRIST CHURCH ENTERS THE TWEN- TIETH CENTURY	45
VI THE LAST DECADE	60
A LIST OF RECTORS, WARDENS AND VESTRYMEN	68

CHAPTER I

LAYING THE FOUNDATIONS

THE Holy Catholic Church is a divine organism, but it lives in a human environment. Church history cannot properly be studied or understood, therefore, without some consideration of the secular history in which it is framed. This is eminently true of the story of Christ Church in the City of Hudson. We shall therefore begin our survey of parish history by seeing how Hudson itself came into being.

In 1662 Jans Frans Van Hoesen purchased from the Indians a tract of land that lay between the great manors of Van Rensselaer and Livingston. It extended along the Hudson River, bounded on the east by Claverack Creek, on the north by Stockport Creek, and on the south by Kishna's Kill. This purchase was confirmed by a patent from Governor Nicholls in 1667, and the sturdy Dutch proprietor settled down to the enjoyment of his domain. The growth of population within the patent was slow, most settlers preferring to live on the rich upland farm lands east of Claverack Creek. In the year 1783 the Van Hoesen grant was still largely occupied by descendants of the original purchaser. At that period Claverack Landing, as it was called, consisted of a few scattered houses, two piers with storehouses, a water mill, and a ferry landing where the road¹ from the important village of Claverack came down to the river.

In all probability, in 1783 the Episcopal Church was practically unknown to the few inhabitants of Claverack Landing. They were mainly, if not entirely, adherents of the Dutch Reformed Church. The nearest Episcopal Church was St. Peter's, Albany, whose rectors, both before and after the Revolution, occasionally held services in the neighborhood of Kinderhook; there is no record of their visiting Claverack Landing. An unconfirmed tradition has it that the Rev. Samuel Provoost, who during the Revolutionary War

¹ This road still exists as Partition Street, the southern boundary of the property of Christ Church.

lived on a farm at East Camp, conducted services from time to time within the territory of our survey. This is extremely doubtful. Provoost, in spite of the fact that he was later elected first Bishop of New York, was a man conspicuously lacking in missionary spirit.

In the summer of 1783 occurred the event that was to change the sleepy hamlet of Claverack Landing into the thriving city of Hudson. A group of merchants and ship-owners, living then in Providence and Newport, Rhode Island, in Edgartown, Massachusetts, and on the island of Nantucket, whose seafaring ventures had been nearly ruined by the commerce-destroying operations of the British fleet during the war, had formed an association with the purpose of seeking out a sheltered port where they might be free from such dangers in the future. Two brothers, Seth and Thomas Jenkins, were appointed as scouts to look for such a location. After visiting several possible places, they eventually determined on Claverack Landing. Thomas Jenkins, who was the wealthiest man of the group and their leader, at once began making purchases of land. Before long, the company formed under his leadership came into possession of practically all of the original Van Hoesen tract.

It was a far-sighted group, intent on permanence. Their articles of association provided that each proprietor was to settle in person before October 1, 1785, and that no proprietor was to sell land except to some other member of the association. By the spring of 1784 most of the proprietors and their families had arrived at Claverack Landing, some coming in their own vessels. With remarkable foresight, they proceeded to do a pioneer piece of city planning, laying out streets instead of building at random, so that Hudson is today notable among Hudson River cities for its regularity of layout. They also required all houses built to conform to certain standards.

The names of the proprietors should be here recorded,

since some of those names are an important part of our parish history. They were:

Stephen Paddock
Joseph Barnard
Benjamin Folger
Seth Jenkins
William Wall
Hezekiah Dayton
David Lawrence
Titus Morgan
Reuben Folger
Thomas Jenkins
Reuben Macy
Cotton Gelston
John Alsop
Charles Jenkins

Gideon Gardner
John Thurston
Nathaniel Greene
Alexander Coffin
William Minturn
Shubael Worth
Paul Hussey
Marshall Jenkins
Deborah Jenkins
Lemuel Jenkins
Benjamin Starbuck
John Cartwright
John Allen
Ezra Reed

On April 22, 1785, the city of Hudson was incorporated under the laws of the State of New York, and Seth Jenkins was appointed by the governor as its first mayor. In 1784 the population of Claverack Landing had been 20; in 1786 the city of Hudson numbered fifteen hundred people.

The opportunity for the Episcopal Church was there. And the right man met the opportunity. The Rev. Gideon Bostwick was born at New Milford, Connecticut, in 1742. Reared a Congregationalist, he went to Yale College, and was graduated in 1762. No student of the history of the Episcopal Church in America has sufficiently emphasized the startling number of Congregationalists who entered Yale as dissenters and came out as churchmen. Bostwick was one of this number. Going to England after graduation, he was there in 1770 ordained priest by the Bishop of London. On his return to his native country, he became rector of the church in Great Barrington, Massachusetts, where he remained until his death in 1793. It is a surprising fact that though he was a known and outspoken Royalist, he was allowed to minister without interruption throughout the American Revolution. Like so many of the "Connecticut Converts," Bostwick was a man who burned with

zeal to extend the church of his choice. Between 1772 and 1783, he held frequent services at Lebanon Springs. He worked occasionally at Kinderhook. And he seems to have been enough of an ecclesiastical statesman to see and to seize the opportunity offered by the newly established city of Hudson.

As I write this, a time-yellowed paper lies before me; the earliest document bearing directly on the history of Christ Church in the City of Hudson. It is important enough to be quoted in full.

“Whereas the Reverend Gidion Bostwick has kindly undertaken to ride from Great Barrington and to Preach the Gospel every fourth Sunday to the Citizens of Hudson, in doing which he has been at great Labour & pains the Subscribers therefore Sensible that an adequate Compensation is due for his Pious and Religious Services on such Occasions, do engage severally to contribute towards such compensation the Sums set opposite there respective Names for each & every Year he shall perform such services. Except any Subscriber should wish to withdraw his Subscription, (which he has a right to do) at the expiration of this, or any Year by Application to Mr. John Thurston of Hudson, or Mr. Peter R. Ludlow at Claverack, this Donation to Commence ye 6 Nov. 1786.

	£	S	D		£	S	D
Cash	4	0	0	John Kemper	Eight		
Peter R. Ludlow	1	12			Shillings		
Peleg Thurston	2	0		Jno. Hewitt	One		
Hyacinthe Lescure		8	0	Josiah Olcott		10	
Paul Gantz		8	0	Thomas Whitlock	Eight		
Benj. Fairchild		16			Shillings pr year		
Paul Dakin		10		Ephriam Whitaker	16		
Uriah Westcott		8		Arthur McArthur	1	0	
Tho. Hitchcock	1	0	0	John Pennoyer	One		
Nicho. Hatheway	0	8	0	Levi Wheaton	Eighteen		
Prosper Hosmer		10	0		Shllings		
Thos. Welch for				John Powell	Twenty-eight		
the first year		8		S. J. Cash	Two		
Isaac Bateman		16		John Talman	2	0	0

	£	S	D		£	S	D
Robt. Taylor	10			Adijah Dewey	0	8	0
Walter Johnson	16			Ashbel Stoddard	0	8	0
Sam. Nichols	8				—	—	—
John T. Champlin					£ 21	18	0
	Two Pounds			Tho. Escott		8	
Benj. G. Minturn				W. G. Burrough	1	0	0
	Two Pounds			Jo. Gordon		16	
Isaac Northrop	16			Solomon Patterson		Eight	
						Shillings	

This is a significant document in several respects. The original proprietors were mainly Quakers, yet three of them appear in this paper as regular contributors to the work of the Episcopal Church. This is not surprising to a student of the history of those times. By the end of the Eighteenth Century, Quakerism was a dissolving faith, and a fertile recruiting ground for Anglicanism. In the second place, it shows that the Episcopalians of Hudson had begun to learn one of the most difficult lessons for members of their church in the America of their day; that the American Church must be supported by voluntary and regular contributions, and that the fundamental item of expense was the stipend of the priest. The account book which accompanies this document is clear proof that the churchmen of Hudson took this responsibility seriously; it appears that they paid Mr. Bostwick for his services about forty pounds a year for the rest of his life.¹

According to the parish history of 1902, services were held by Mr. Bostwick once a month in an old school room on Diamond Street, and later in the school house of a Mr. Bliss on Chapel Street. During the period of his ministration, Mr. Bostwick baptized one hundred and nineteen persons, and officiated at nine marriages.

On January 5, 1790, a second important step was taken when the congregation resolved that "whereas, there has not been as yet, in the city of Hudson, any building erected and solely appropriated to the accommodation of the inhabitants

¹ The older parish history states that no money was actually collected under this document. The history is clearly wrong.

in the public worship of God,¹ all charitable and well disposed Christians of any denomination" are requested to contribute to the erection of such a building. The list of contributors is extant;² the contributions range from John Thurston's one hundred pounds to Anthony Ten Broeck's "one day's riding," and his brother Henry's "three sticks of timber." The total amount promised was about five hundred pounds—a goodly sum for those days, attesting both the prosperity of Hudson and the devotion of its churchmen.

On June 13, 1793, the Rev. Gideon Bostwick died. There is some evidence that already the parishoners of Hudson were looking about for a resident priest. There has been preserved a letter, dated April 14, 1790, from the Rev. Thomas Ellison, rector of St. Peter's Church, Albany, who during the period of post-war reconstruction acted as a sort of archdeacon for up-state New York, recommending to the congregation at Hudson the Rev. William Hammell, who had just been ordained deacon. The letter also advises about methods of incorporation. No immediate action seems to have followed the receipt of this letter, but the death of the Rev. Mr. Bostwick made it necessary for the growing congregation to look about for a new priest to take charge of their services. They were singularly unfortunate in their choice.

Walter Clarke Gardiner had been a physician in Narragansett, Rhode Island. The parish there falling vacant, it was suggested that he take orders and become its rector. Ignoring Bishop Seabury, who at that time had jurisdiction over the church in Rhode Island, he succeeded in having himself ordained deacon in 1792 by Bishop Provoost of New York. He soon found himself at war with his parish, resigned, and resumed the practice of medicine, either in Catskill or in Hudson. On August 17, 1794, he was asked,

¹ According to the county history—and county histories are to be used with caution—lots were set aside in Hudson in 1784 for a Quaker meeting house, and a building was erected near the corner of Union and Third Streets. The same history informs us that the Presbyterian Church completed in 1792 was the first church built in Hudson. The document quoted above would seem to bear out the latter statement.

² This subscription list uses the name "American Episcopal Church."

as the person most readily available, to take charge of the Hudson congregation. He accepted, and was advanced to the priesthood on October 26, 1796, by Bishop Provoost. According to the parish history of 1902, a parish, St. Paul's, had already been formally organized in Hudson, with John Talman and John Powell as its wardens. This statement cannot now be checked. At any rate, in October, 1794, John Powell attended the convention of the Diocese of New York as a lay delegate from Hudson. The first problem which faced the congregation and its new rector was the erection of a church building. The proprietors of the city, with their accustomed liberality, made a grant of land to the congregation on condition that a church should be erected within five years.

There was already on hand the considerable sum which had been collected for this purpose under Mr. Bostwick. And a further source of funds was available. At this period in the history of our church, Trinity Church in the city of New York considered its great resources as a trust for the benefit of the whole church in the state of New York, and was the gold mine from which new congregations were accustomed to draw. Mr. Gardiner therefore went to New York and appealed to the rector and the vestry of Trinity Church for a grant. He was given two thousand dollars for the specific purposes of purchasing a church lot and a parsonage. A lot the congregation already had; the parsonage was stipulated by Trinity at the suggestion of Mr. Gardiner himself. The vestry at Hudson refused to accept the gift on these terms, and a warm dispute followed, the upshot of which was that the Rev. Mr. Gardiner left the city, taking with him the funds granted by Trinity and the money raised under the local subscription.¹ Apparently some beginning had been made at a church building, but now the partially completed structure was lost, and services temporarily came to an end.

This might well have proved a fatal blow to the infant

¹ The rest of Mr. Gardiner's career was of a piece with this beginning. After leaving Hudson he held successively four cures, in Delaware, Maryland, and Virginia, each of which he convulsed with some dispute. He died in 1810.

parish. For several years nothing further was done, but the churchmen of Hudson were men of faith, with a real devotion to their religion. They would not be put down. In the early part of 1802 there was resident in the city of Hudson, which by now had become the second most important seaport in the state of New York, the Rev. Bethel Judd. A Connecticut churchman, like so many of the founders of the church in up-state New York, he was already in priests' orders, and had come to Hudson to conduct a school—a common occupation for a clergyman in those days. On May 5, 1802, the members of the comatose but not defunct congregation held a meeting in his school room, at which he presided. Here a parish was formally organized and incorporated under the name of "The Rector, Warden & Vestry of Christ Church in the City of Hudson." John Powell and Hezekiah Hosmer were elected wardens, and John Talman, Henry Malcolm, Chester Beldine, John Kemper, Henry Dibble, Richard Bolles, James Hyatt, and James Nixon, vestrymen. It was the twelfth parish of the Episcopal Church to be founded in up-state New York after the Revolution.

The new parish at once began to function. On June 28, 1802, the Rev. Bethel Judd was formally called as rector. During the same month, the Rt. Rev. Benjamin Moore, who by this time had succeeded Bishop Provoost as Bishop of New York, made the first episcopal visitation. The rector and vestry at once set to work to erect a church building. On May 17, a building committee was formed, consisting of Henry Dibble, Chester Beldine, James Hyatt, and John Kemper. They speedily let contracts, purchased materials, and on June 22, 1802, saw construction begin. In spite of the contretemps of 1796, Trinity Parish was still willing to help, promising fifteen hundred dollars when vices—a significant reservation. By December 1, the exterior was complete except for the windows, the tower had been made weather-tight, and the interior was in condition for use. With this evidence of real construction at hand, Trinity advanced the promised help. On Christmas Day, the church was sufficiently finished to be usable for ser-

1802, the first service was held in the church.¹ The octavo Prayer Book used on this occasion was the gift of Thomas B. Jansen of New York; the Bible came from Ashbel Stoddard, George Chittenden, and William E. Norman, all of Hudson.

The next matter to be attacked was the question of money for operating expenses. Pew rents constituted the normal solution of the day. Therefore, in *The Balance* for December 21, 1802, the following advertisement appeared:

Notice is hereby given that on Wednesday the 29th inst., the Pews in the Episcopal Church in this city, will be leased at auction to the highest bidder, until Wednesday in Easter week in the year 1804. The auction will commence in the said Church at two o'clock in the afternoon.

By order of the Rector, Wardens and Vestry.

William E. Norman, Sec'y.

As a result of this proceeding, rather repulsive to modern notions, enough pews were rented, at figures ranging from \$20 to \$3.50 per annum, to produce an income of about two hundred and fifty-five dollars. The salary of the Rev. Mr. Judd was fixed at three hundred dollars a year, he to hold services every other Sunday beginning on Jan. 5, 1803.

The "every other Sunday" provision in this agreement is explained by the fact that Christ Church was to have a sister. The churchmen of Claverack were also up and doing, and in October, 1804, St. Paul's, Claverack, a duly incorporated parish, was admitted into union with the convention of the Diocese of New York. For some years, the rectors of Hudson were expected to take charge of both congregations.

By the early fall of 1803, the church was reasonably

¹ From "The Balance" of Dec. 28, 1802:

"We feel a peculiar pleasure in announcing that the new Episcopal Church in this City, which has recently been finished in a very handsome manner was opened on Saturday last (Christmas Day), when an excellent discourse was delivered to a large and respectable audience by the Rev. Bethel Judd, rector of said Church."

complete and entirely free of debt; it was therefore ready for consecration. The date was set for Sunday, October 3, and was made something of a diocesan event. On the Saturday preceding, Evening Prayer was said, the Rev. Joseph Pilmore of Philadelphia reading the service, and the Rev. Joseph Van Horne of Ballston preaching. At 10:30 on Sunday morning a procession was formed at the house of Mr. Judd, consisting of Bishop Moore, attended by the Rev. Messrs. Chase, Wilkins, Cooper, Hobart, Bradford, Harris, Pilmore, and Van Horne. At the church door they were met by the wardens and vestrymen, who walked into the church and opened to right and left to let the clergy and the Bishop pass through. The church was consecrated, and a certificate to that effect was signed by the Bishop and read aloud by the Rev. Mr. Wilkins, who then began Morning Prayer. The sermon was preached by the Rev. Philander Chase, later Presiding Bishop of the American Church. In the afternoon, forty persons were confirmed; in the evening the Rev. John Henry Hobart read the service and the Rev. Joseph Pilmore preached. Thus, after much difficulty and disappointment, Christ Church in the City of Hudson had achieved its first building.

It was a building without much architectural grace, but substantially constructed of brick, with high, round-headed, shuttered windows. At the west end stood a tower, as yet incomplete. There is, unfortunately, no picture in existence of the interior, but a little imagination gives us a fair notion of its appearance. It was a typical specimen of its period, when the Episcopal Church looked but little different from the Congregational meeting-house. A high, rather bare room, with a gallery for the choir at the west end, galleries along both sides, and four blocks of pews, separated by a central and two side alleys, it held about two hundred people. At the east end stood a wide platform, holding the altar—a simple wooden table that had come from the former mansion of the governor of Rhode Island at Newport. It is impossible to tell just where the pulpit was located, possibly behind the altar, and certainly dominating the interior, since it was ten feet high. Heat was supplied by one or two gigantic wood stoves. It was a

Morning-Prayer-and-Sermon church, as were all others of its day. Here, on Sunday mornings, the Rev. Mr. Judd, vested in a surplice reaching to his feet—for he was a Connecticut churchman—read Morning Prayer, the Litany, and possibly the Ante-Communion. For the sermon—and sermons were long in those days—he would in all probability don a preaching gown and bands. An Episcopalian of today would recognize it as his own church only by the familiar words of the Book of Common Prayer.

But in spite of its ceremonial bareness, the new parish had a vigorous parish life. The rector was primarily an educator. Early in 1803, therefore, he established "The Episcopal Sunday Charity School", said to be the third Sunday School in the United States. According to *The Balance*, a Hudson daily paper of which we shall hear more, this was the only provision for free education in the city of Hudson at the time. The report of the parish to the convention of the Diocese of New York for the year 1804 shows sixteen baptisms, seven marriages, three funerals, fifty-five families belonging to the parish, but only fifteen communicants. Such a figure would be surprising today; it was not abnormal then. Many people attended the Episcopal Church all their lives, and considered themselves good church people, who never became regular communicants.

And now Christ Church, Hudson, was to go through an experience shared by many of our early parishes. A student of American Church history finds that time after time in these early days a parish was organized, large sums were raised to erect a building, and everything started off with a blare of trumpets. And then comes a reaction. The financial resources of the congregation have been strained by the effort to pay for their structure; they are mostly people of English birth or descent, accustomed for centuries to think of the church as an organization supported by endowments. And it takes them years, perhaps a generation or two, to learn that a free church in a free country is a source of constant expense. A building once paid for is there, tangible evidence of money spent; but the coal bill and the rector's salary are like the brook; they go on forever. By 1806, the vestry at Hudson found itself considerably in debt, with

the rector's salary in arrears. They therefore petitioned Santa Claus, otherwise known as Trinity Church, New York, for a grant of two thousand dollars, to be used for the completion of their building and the clearing away of the accumulated debt. Trinity declined to make the grant, but did agree to pay the rector's salary until they were out of their difficulty.¹ At the same time, Trinity presented to the parish one of the glass chandeliers given to Trinity by Queen Anne.

This financial relief proved insufficient. On October 2, 1807, the Rev. Mr. Judd resigned, ostensibly on grounds of ill health, actually because he could no longer cope with the problem of lack of funds. His salary was in arrears, and the vestry had to dig into their own pockets to make up the last fifty dollars due him.² With his resignation, the first period in the history of the parish comes to an end. The foundations had been laid, the parish incorporated, the building erected. Judd's special bent toward education had resulted in the establishment of the pioneer Sunday School. It remained to be seen whether the congregation could learn to build on these foundations the enduring structure of a functioning parish.

¹ A copy of the minutes of the vestry of Trinity Parish shows that at this time twenty-five hundred dollars was deposited with the Society for the Promotion of Religion and Learning in the State of New York, to be placed at interest and the income used to pay the salary of the rector at Hudson and Claverack. This appears to have been a temporary measure only.

² On leaving Hudson, Mr. Judd became principal of St. John's College, Annapolis, Md. In 1812 he was rector of Trinity Church, Fairfield, New York, which was to be the nucleus of a theological seminary. After a short period at Norwalk, Connecticut, he became rector of Fayetteville, North Carolina, where he was instrumental in the organization of the diocese. In 1818 he was called to St. James' Church, New London, Connecticut, where he remained until 1832. He was very favorably considered as a candidate for the bishopric of Connecticut in succession to Bishop Jarvis.

CHAPTER II

A PERIOD OF TRIALS

DURING a brief interregnum, services in Hudson were maintained by the Rev. Frederick Beasley, rector of St. Peter's, Albany. On June 12, 1808, the Rev. Joab G. Cooper, who had just been ordained deacon, was called as rector. The vestry had taken him in the sole recommendation of Bishop Moore—an unusual step in those days, when episcopal control was a new and rather vague thing, and vestries apt to be tenacious of their rights. It was, however, shrewd politics, since Bishop Moore had control of the purse strings of Trinity Church, New York, and rewarded their subordination with a grant of twenty-five hundred dollars, which once again cleared off the outstanding debts. It is a remarkable fact, that while the vestry had engaged to pay the Rev. Mr. Judd only three hundred dollars a year and had been unable to meet this obligation, the new rector was given a salary of seven hundred dollars. Not all of this was to come from Hudson, however. At the vestry meeting which issued the call there was present a delegate from the parish in Claverack, who promised that Claverack would pay half the salary for a share in the services of the incoming rector.

In the following year the parish suffered a heavy loss in the death of Warden John Thurston. One of the original proprietors of Hudson, he had been active in all steps leading to the foundation of the parish, had served as treasurer from 1785 to 1802, and had often made up deficits from his own pocket. He was an example of that type of devoted layman which played such a large part in leading the Episcopal Church in this country on the path of recovery from the disasters suffered by it during the Revolution.

During the Rev. Mr. Cooper's brief rectorship some things were accomplished for the fabric of the church. The brick work of the tower was carried a stage nearer completion, the galleries were finished, and the woodwork of the church both inside and out received a coat of paint. But the chief achievement of Mr. Cooper's reign was the church organ. In the fall of 1809, he himself collected three

hundred dollars, which was to be used for the purchase of an organ of four stops. He then proceeded to buy the organ, apparently on his own, since the vestry minutes contain the following note:

"It was agreed that as Mr. Cooper had contracted for this Organ without the advice or consent of the Vestry, the Vestry would receive the Organ provided on its arrival it meets their approval." This was plainly but a passing fit of touchiness, for the organ, when it arrived in April, 1811, was promptly installed, although the cost proved to be four hundred and seventy-five dollars. The vestry handsomely recorded on their minutes that it "went beyond their expectations."

In the same month, April, 1811, Mr. Cooper resigned. As usual, his salary was in arrears, and the vestry was obliged to give him before his departure a certificate under the corporate seal of the church for the balance due him. But neither vestry nor congregation can be blamed for the financial difficulties now facing the parish. In 1809 the Congress of the United States passed the famous Embargo—the first of many fruitless attempts to preserve the neutrality of the United States in the face of world war. The Embargo did not achieve its desired result; it did deal a fatal blow to the foreign commerce of the country. And since Hudson depended almost entirely on foreign commerce for its livelihood, Hudson was hard hit. Indeed, this act marked the beginning of the end of Hudson as a seaport. Naturally, the financial stringency that ensued found its reflection in the history of the parish.

As a measure of economy, the vestry determined to try getting along with part of a rector on part of a salary. The Rev. Joseph Prentiss was already rector of Athens and Catskill, where he had done excellent work. He was appointed by the Bishop to supply temporarily the vacancy at Hudson. At a meeting of the vestry held October 7, 1811, it was unanimously voted to call him as rector of Hudson, he retaining charge of Athens and Catskill. He was to receive a salary of three hundred and seventy-five dollars for officiating "one-half the Sabbath." He was insti-

tuted on Sunday, October 13, by the Rev. Mr. Read of Poughkeepsie, acting for Bishop Hobart. This was the first use in Hudson of the Office of Institution, which became part of the American Prayer Book in 1804. But the arrangement under which Mr. Prentiss was called could obviously be only temporary in its nature. Three parishes, with the Hudson River between them, could hardly be worked effectively by one priest. A better solution had to be found.

The principal newspaper of Hudson in those days was *The Balance*. Under the brilliant and fiery editorship of Harry Crosswell, it was a bitterly Federalist paper, unsparing in its criticism of President Jefferson, whose neutrality policy had been so disastrous to the commercial life of Hudson. So bitter were Mr. Crosswell's attacks on the president that he was once indicted for libel. In 1814, Crosswell determined to enter the ministry of the Episcopal Church. The vestry at once saw in his strong personality a man capable of rebuilding the shattered life of the parish. Mr. Prentiss proved no obstacle; his letter of resignation is evidence that the separation was an amicable one.

"Gentlemen:—Having understood that the present is thought a favorable time for attempting the establishment of a clergyman at Hudson and Claverack, or at the former place exclusively, and being myself desirous of seeing the accomplishment of so laudable an undertaking, and conceiving that the rectorship of your parish being held as at present might be considered as presenting an obstacle to the attainment of such an object, I therefore beg leave to offer to you, in vestry meeting convened, my resignation of the same.

With sentiments, etc.

Joseph Prentiss."

That the separation was a friendly one is further demonstrated by the fact that for twenty years thereafter, Mr. Prentiss was frequently an exchange preacher in Christ Church, Hudson.

On May 8, 1814, therefore, Mr. Crosswell was formally called as rector. It is recorded that his first sermon

was largely attended by his former political allies; in this sermon Mr. Croswell remarked emphatically that those present had seen how well he had served his political masters. They would in future be able to bear witness how much more faithfully he served the new Master, in whose service he was now entered. "Mr. Croswell was grave, dignified, and impressive in manner, with that happy trait of character which secures the love as well as the reverence of the young. He was of commanding figure, over six feet, broad and stout, and with the exception of Bishop Seymour, he was perhaps the ablest man who ever presided over this parish as its rector." Everything indicates that here was the man to reanimate the life of the parish. Unfortunately, within the year he was called to a larger field. On January 1, 1815, he left Hudson to become rector of Trinity Church, New Haven, Connecticut. His career in the Diocese of Connecticut was long and distinguished. He died March 13, 1858, at the age of eighty, having served the parish in New Haven forty-four years. Thus did Hudson repay something of its debt to Connecticut.

He was succeeded, on June 15, 1815, by the Rev. Gregory Townsend Bedell. A young bachelor in deacon's orders, he was remarkable for his literary taste, amiable and conciliating behaviour, and studious habits. On June 28, 1818, he was ordained priest in Christ Church—the first ordination the parish had witnessed. There is in existence a contemporary record of a discourse delivered by the young rector on the subject of "elegant amusements." His conclusion in regard to them was thus stated: "Who is so absurd as to avow that any sin can be concealed in a piece of painted pasteboard, or by aid of a sour temper imagine evil in anything so innocent and spirit stirring as dancing." The same account goes on to say that as the congregation left church one member was overheard to say, "Well, I love dancing and cards and am wild enough myself, but upon my word that is certainly too much for a minister to vindicate such things in the pulpit."

During his term of office in Hudson, Mr. Bedell married the daughter of John Thurston. On August 27, 1817, a son was born of this union, Gregory Thurston Be-

dell, who later became the third Bishop of Ohio. Mr. Bedell's rectorate was but a short one; he left Hudson late in the winter of 1818-19. A few years later he had won national repute as one of the great Evangelical preachers of his day. I more than suspect that the Philadelphia rector would have repudiated vigorously the broadmindedness of the young deacon in Hudson.

One of the great difficulties faced by the young parish in this its formative period was the shortness of rectorships. Between 1802 and 1819 five priests had followed one another in rapid succession. Three of them—Judd, Crosswell, and Bedell—were men of outstanding ability, but no one had stayed long enough to make his mark on the parish. The next rector gave the parish the stability in priestly ministrations it sorely needed. In the fall of 1804, the Rev. Cyrus Stebbins was a Methodist minister resident in Albany. Like many clergy of his denomination in later years, he had come to doubt the validity of his orders, and desired to be received into the Episcopal Church. The vestry of St. George's Church, Schenectady, therefore issued him a call contingent upon his being ordained by the Bishop. In April, 1806, therefore, having been ordained deacon by Bishop Moore, he took charge of St. George's and of the adjacent country parish of Christ Church, Duanesburgh. He proved an acceptable rector, but St. George's, now one of the strongest parishes in the Diocese of Albany, was then going through the financial growing pains that marked the adolescence of so many Episcopal parishes during the post-Revolutionary period. By the end of 1818, the situation had become so difficult that Mr. Stebbins felt he must resign. In February, 1819, he was called as rector of Christ Church, Hudson.

It was no rosy prospect that faced him there. We have noted the near decease of Hudson as a seaport. On top of this came the general financial depression following the War of 1812. The result was that in the year 1819 the population of Hudson showed an actual decline—a sure sign of financial weakness, especially in that period of rapid population growth. In spite, however, of the ever-present threat of parochial starvation, the vestry of Hudson was

determined to go on with its building program. On September 23, 1823, a committee was appointed, consisting of James Mellen, John Talman, and Charles Darling, to secure subscriptions and oversee the work of completing the tower. The vestry, taught by sad experience, inserted in their directions to the committee the following proviso:

"That said committee shall not proceed to make any contracts until they have provided funds sufficient for the purpose so that they never shall hereafter present any claims against said Parish for any deficiency of funds to complete the work."

The funds were secured and the tower completed within the year. A bell, which had been obtained in 1820, was now hung. It is still in use in the present church—the oldest bell in Hudson.

But once again it was found that the effort of raising money for building purposes had exhausted for the time the resources of the parish. In 1826, the vestry faced a deficit in current expenses. At a meeting called to consider this condition, it was suggested that the salary of the rector be reduced. This solution was naturally not very acceptable to Mr. Stebbins. He therefore appealed to Bishop Hobart for help, suggesting that he make the parish a mission station, with a grant from the missionary funds of the diocese. This the bishop refused to do. Furthermore, the vestry resented fiercely the thought of losing their cherished parochial independence. They did succeed in clearing up the debt, but the consequences of Mr. Stebbins's appeal were great and lasting.

There still remained in the hands of the vestry fifteen hundred dollars, part of the last gift from Trinity, New York, which had been loaned out on a mortgage. This mortgage was now disposed of, and the proceeds used to buy a brown brick dwelling, on the northeast corner of State and Second Streets, known as the Burck building. Thus for the first time Christ Church was possessed of a rectory. It was occupied by the rectors until the time of the Rev. Mr. Watson. Meanwhile, a committee appointed for the purpose had been soliciting money from church people

throughout the state, with some effect. In addition, a barn and some land, located somewhere on Diamond Street, were sold. The proceeds of these efforts wiped out the deficit. All this was excellent. Less to be praised was another action taken by the vestry at this time. Their indignation at the action of the rector in asking the bishop for help on the condition that the parish be made a missionry station was so great that they made formal application to the bishop for a dissolution of parochial relations between rector and parish. On learning of this, Mr. Stebbins took the heroic step of appearing before the vestry and relinquishing all claims for arrears of salary, further agreeing that in the future he would accept only the money realized from the sale and rent of pews. In spite of this magnanimous action, relations between rector and vestry were never again really cordial.

The annual reports of these years to the diocesan convention show a slow but steady growth. In 1824, there were twenty-three baptisms, fourteen marriages, and sixty-eight communicants. By 1831, the number of communicants had increased to seventy-nine—a small number by present standards, but an increase all out of proportion to the population growth of the city.

The picture throughout this decade seems dark, but there were already rifts in the clouds. In 1829, the whaling industry had a sudden revival, bringing with it a return of financial prosperity to the slowly growing city. On April 2, 1823, the vestry had received a great accession of strength when Cyrus Curtiss was added to its number. One of the most substantial citizens of Hudson, who twice served as its mayor, he was a devoted churchman, and a pillar of financial strength. Long after he had moved to New York, he remained a benefactor of the parish, always ready to take the lead in giving aid in time or money. In 1828 we find him instrumental in establishing the first Sunday School library. Other benefactions of his will come to our attention later. But the slow financial recovery of the parish was of little benefit to its devoted rector. On December 18, 1829, we find him addressing to the treasurer this pathetic letter:

Dear Sir:

This is the last time, unless I alter my mind, that I shall address you on the unpleasant subject of money. I am very much surprized, and greatly hurt at the treatment I experience on this subject. You cannot, sir, have forgotten the conversation I had with you, on this subject before the acceptance of your call, and it was especially stipulated that punctuality would be observed, and I should have no trouble on that score. But instead of this, every few weeks I am destitute (undecipherable) I can make no provision for my family, if anything offers, I have nothing to buy with. And when I get a little driblet (undecipherable) I must buy second hand at an extra price. But this is enough, all I have to add is, that if you ever intend paying me the balance due the 1st of last quarter, I wish you to do it immediately, the needs of my famliy, and justice to others, imperiously demand it. If you do not intend to pay this and future payments, with punctuality, I wish to know it, and shall make no further dependance upon it.

With sentiments of respect
I remain your disappointed,
injured, but sincere friend

C. Stebbins."

Such a situation could not continue indefinitely. With great patience, Mr. Stebbins stuck to his post for several years more, but on January 1, 1832, his resignation was presented to the vestry and accepted by them. They made tardy amends by paying him on his departure four hundred dollars arrears of salary. He was called later in the same year to Grace Church, Waterford, where he remained until his death. He died on February 8, 1841, at the age of sixty-nine, one of the most respected priests in up-state New York. His treatment by the vestry is the greatest blot on the history of Christ Church.

On January 31, 1832, a call was extended to the Rev. Edward Andrews, the salary being fixed at five hundred and fifty dollars a year, with the use of the rectory. A curious condition was attached to this call, obviously reflecting

the troubles of the last rectorship. It was agreed between rector and vestry that:

"In the event that either party becomes dissatisfied, dissolution shall take place after six months notice of same, which must be done in writing, and to determine this will require the voice of the Rector on one part and a majority of all the Wardens and Vestrymen on the other."

Such a condition is of course strictly contrary to the canon law of the church.

In August, 1833, Mr. Andrews resigned, having been recalled to his former parish at New Berlin. He was succeeded by the Rev. William D. Cairns, who held office for one year only, leaving in September, 1834. The minutes contain no record of his resignation. His departure marks the end of the most critical period in the long life of our parish.

CHAPTER III

THE TURN OF THE TIDE

AFTER the resignation of Mr. Cairns, the vestry had some difficulty in finding a successor. The post was offered unsuccessfully to two men. Finally, on November 25, 1834, the Rev. Isaac Pardee was called, the salary being set at seven hundred fifty dollars and the use of the rectory. The parish was fortunate in its choice. Mr. Pardee had been graduated from the General Theological Seminary in 1828, had served four years' apprenticeship in a parish in Wilmington, Delaware, and was now thirty years old. He was tall, dignified, and graceful in manner, a preacher of force and eloquence, and a successful worker with children. During his term of office the Sunday School, always to this day a feature on which the parish has prided itself, was strengthened, and a monthly meeting of the teachers was held, thus keeping the work well under the control of the rector, who himself conducted a Bible class.

In the summer of 1836, it was found that considerable repairs to the church rectory were necessary. It was at first planned to raise by subscription six hundred dollars for this purpose, but investigation showed that a much greater sum was needed. Eventually the vestry took the questionable step of mortgaging the rectory. This produced some twenty-one hundred dollars, all of which had to go into repairs. In spite of this difficulty, the vestry was so satisfied with the work of the young rector that they voluntarily increased his salary to eight hundred dollars—and later found it necessary to revert to the original figure. On April 23, 1839, we again find the vestry short of funds. Mr. Cyrus Curtiss was thereupon appointed a committee of one on ways and means—a most happy selection, since it is said that during the ten years Mr. Curtiss was this committee, "the vestry never sat to discuss a way, nor lacked a means to attain an end."

During this rectorship of nearly six years, peace, harmony, and kind feeling uniformly prevailed. It is recorded that under Mr. Pardee eighty-seven persons were baptized, thirty-nine confirmed, thirty-eight couples married, and

seventy-six persons buried. The report made to the diocesan convention in 1840 shows a total of one hundred and ten communicants, thirty Sunday School teachers, and two hundred pupils. A parish of today with twice as many Sunday School pupils as communicants would be a great marvel. It is significant to note that this same report of 1840 states that daily services were held during Passion (Holy) Week. The parish was growing in churchmanship as well as in size. It was therefore with great regret that in 1840 the vestry accepted the resignation of Mr. Pardee, he having been called to a much larger parish. Unfortunately, the promise of his early career was never quite fulfilled, since he died on October 10, 1857.

The decade beginning with 1840 was that in which the influence of the Tractarian Movement began to be strongly felt in the American Church. Deeper devotion, a strengthened sacramental life, increased parish activity, more frequent and more beautiful services—these were some of the effects in a church where the way had been made straight by the teachings of Bishop Hobart and the Connecticut churchmen. The Diocese of New York was one of those most strongly affected by this new life, Bishop Onderdonk being one of the chief American patrons of Tractarianism. This revival seems to have arrived in Hudson in the person of the next rector, the Rev. Pierre Teller Babbit, who took charge of the parish on July 31, 1840. Graduated in 1836 from the General Theological Seminary, which of all places in this country was most responsive to the currents flowing from Oxford, he definitely set about improving the churchmanship of his new parish. One indication of this is the monthly communion service which he instituted. We are apt to forget, in these days of multiplied celebrations of the sacrament of the altar, that during the Eighteenth and the first quarter of the Nineteenth Centuries, quarterly or semi-annual communions were the rule. Mr. Babbit's labors bore abundant fruit. During his four years of office one hundred eighty-five were baptized, and fifty-eight confirmed. Compare this with the fifteen communicants of 1804.

During Mr. Babbit's rectorship the physical plant of

the parish was considerably improved. Just after his arrival the vestry purchased a new organ at a cost of eight hundred dollars. In February, 1842, Cyrus Curtiss conveyed to the vestry by deed of gift the brick building he had erected on the parish lot, for use as a Sunday School room, and also a chapel for week-day services—a clear indication that the parish was responding favorably to the teaching of the rector. The vestry, having found by its experiment with a one-man committee of ways and means that this was the way to get things done, proceeded to appoint Ichabod Rogers, who had been a vestryman since 1825, a committee of one on repairs.

In 1837 a family named Cookson moved to Hudson from Massachusetts. They lived on Columbia Street, at a considerable distance, in those autoless days, from the parish church. Mrs. Cookson, being an ardent churchwoman, and having four small sons, promptly started a Sunday School in her own home, the membership of which was composed of her own progeny and the church children of the neighborhood. It was soon found necessary to move from the Cookson home to larger quarters, which were located in a basement a few doors away. Mr. Frank Punderson, a member of the vestry, volunteered to act as superintendent for this offshoot, and under his and Mrs. Cookson's patient care it developed into a thriving organization, the parent of the present Chapel of All Saints. Among its early pupils were Edward Atwill, later Bishop of West Missouri, and Fenwick Cookson, who grew up to become rector of the Church of the Messiah, Glens Falls, and one of the leading priests of the Diocese of Albany in the 1880's. During Mr. Babbit's rectorship the parish also began its work as a missionary center, services being held by him in the neighboring village of Stockport. By the end of his tenure, the parish was reporting a communicant strength of one hundred forty-four. The figure had more than doubled since 1829. It was with sincere regret, therefore, that the vestry, on November 12, 1844, accepted the rector's resignation.

The vacancy was short; on December 1, 1844, the Rev. Isaac H. Tuttle came to the parish as its rector. Again

the vestry had been lucky enough to select a young man of notable ability. It was only five years since Mr. Tuttle had graduated from the General Theological Seminary, where like his predecessor he had been thoroughly indoctrinated with Tractarian teaching, and had also acquired a burning missionary spirit. He demonstrated his grasp of the first by instituting daily services in the chapel recently given by Mr. Curtiss. Again like his predecessor, he thought of his parish, now become strong in its domestic life, as a center for the evangelization of the surrounding countryside. In this respect he was a worthy successor of Gideon Bostwick; the parish was now beginning to repay its missionary indebtedness. The work initiated by Mr. Babbit in Stockport was continued with great success. Here a factory had been recently established, which was largely staffed by English operatives; they were mainly adherents of the Church of England. The result of these labors was the erection of the Church of St. John the Evangelist. Like Bostwick, the state line offered no barrier to Tuttle's missionary work, which extended over the border into Massachusetts.

Mr. Tuttle was a thorough believer in the alliance between church and school. He therefore established, in the face of considerable opposition from within the parish, a day school. Starting with only thirty pupils, it grew rapidly; accommodations were provided for boarders; a high school department was added; and the number of pupils increased to seventy. Unfortunately, soon after Mr. Tuttle's departure, it was found necessary to close this thriving venture.

During his rectorship, the first beginning of a parish endowment was made. By the will of Miss Nelly Burke, the parish received five hundred and seventeen dollars, of which one hundred dollars was to go to the Sunday School. As the vestry wished to clear off the mortgage on the rectory, which had now been running for over ten years, they therefore applied Miss Burke's legacy, plus two hundred dollars raised by subscription, to this purpose, agreeing to pay the Sunday School interest at seven per cent on its share. There is no indication, however, that this promise was ever carried out. At the same time, an old, colored woman named Flora Pixley, who lived on a piece of property adjoining the rec-

tory, deeded it to the parish with the understanding that she was to live there the rest of her life. These are the tiny beginnings of an endowment that now exceeds one hundred and twenty thousand dollars.

In 1849 Mr. Curtiss again demonstrated his liberality and his sound churchmanship by presenting to the parish a silver communion service. The old set was loaned to the newly established parish of St. Paul's, Kinderhook.

By 1850, Mr. Tuttle's extraordinary energy and widespread labors had so impaired his health that he felt compelled to offer his resignation. The vestry, sensible of his worth, suggested as an alternative a vacation of three months, but by the advice of his physician he declined to follow this kindly offer, and insisted that his resignation be accepted. Fortunately, the breakdown was only temporary; he later became rector of St. Luke's Church, New York City, where his services were long continued and notable in quality.

He was succeeded, on July 10, 1850, by the Rev. William Watson, who came to Hudson from Plymouth, Connecticut—another gift to the parish from Connecticut churchmanship. Only sixteen years had passed since the vestry had been compelled to shop around, hat in hand, to find a priest willing to take the rectorship of the parish. But three young, vigorous, and able rectors, each of whom stayed long enough to make a decided impression, had completely altered the picture. How much ground had been covered since 1834 is indicated by the fact that after two years of Mr. Watson's rectorship, the parish found the old building inadequate. In 1848 the Roman Catholic Church, just beginning to build up a congregation in Hudson, had offered to buy the church and chapel from the vestry, but their offer was rejected. By 1852, however, the building was too small for the growing parish, and had now become very badly located as the city extended its growth up the hill away from the original Claverack Landing. Early in this year, therefore, the rector advised the vestry to take steps to erect elsewhere a suitable wooden building, at an estimated cost of seven thousand dollars. On April 29, 1852, Mr. Robert B. Monell, who had begun in 1849 a term of service as

vestryman and later warden that ended in 1892, presented the following resolution:

“Whereas, God in His good providence, has planted a branch of His Church in this place, a trust which imposes on us the duty of celebrating its worship to the best of our power and in as widely influential a manner as possible, and as some immediate action is due and necessary, a committee should be appointed to inquire into the advisedness of enlarging and repairing the old building, or of selling the old and building a new one.”

This motion having been carried, a committee was accordingly appointed, consisting of the rector, Silas Sprague, Robert Monell, and Frank Punderson. In a short time they reported that at least three thousand dollars would be required to repair the present building. Since that seemed unwise because it had become too small for the congregation, and since the location had been found unfavorable, they therefore advised selling, and buying land where the present church stands, to be used for the erection of a totally new structure. At a vestry meeting held on November 8, 1852, a motion to repair the old church was lost, and it was determined to purchase the new lots recommended by the committee, the money to be raised by subscription. On December 15 the wise and democratic step was taken of calling a general meeting of the parish, at which the whole action of the vestry was laid before the congregation, and their cooperation requested. The response was enthusiastic.

This momentous decision having been made, the next step was obviously to carry it into effect. The vestry decided that ten thousand dollars was sufficient to build an adequate church, a rectory, and a chapel. They were optimists. It was wisely determined that at least eight thousand dollars cash must be in hand before any further steps were taken. By December 5, 1853, this amount had been raised. A building committee was now appointed, consisting of Silas Sprague, Peter G. Coffin, and Robert B. Monell. This was later enlarged by the addition of Cyrus Curtiss, Lovett R. Mellen, Charles G. Alger, and Frank Punderson. This com-

mittee soon discovered that any satisfactory building must cost far more than the original estimate, and the notion of building a chapel and a rectory was accordingly abandoned.

At the time when the first building of Christ Church was erected, the architecture of the Episcopal Church in America was at a low ebb. The structures of this period were either feeble copies of the work of Sir Christopher Wren and his school, or mere bare meeting houses. In the decades between 1800 and 1850 much had happened in the field of church architecture. Beginning in England with the enthusiastic pioneering of Pugin, the use of Gothic for church buildings had again come into fashion. It was a Gothic often cold, scholastic, formal, but it was nevertheless far better to house the developing ceremonial of the Episcopal Church than the products of the late Eighteenth Century. In America, the use of Gothic had been given an enormous impetus by the erection of Trinity Church, New York, the masterpiece of Richard Upjohn. The consecration of this building, in 1846, marks a new era in church building in America. The influence of the new building of Trinity was directly felt in Hudson. The architect selected—and the selection proved a wise one—was William G. Harison of New York, a member of a family long connected with Trinity parish. Under his influence, the vestry greatly enlarged their plans, so that the building as eventually constructed cost more than three times the amount originally planned. But they were wise in so doing, since their decision gave to Christ Church a noble piece of architecture, fit to house its parish life for generations. Mr. Harison chose for his design the period known as Early English—the period which produced such a masterpiece of cathedral building as Salisbury. This style is characterized by lancet windows, tall, slender, and often grouped in three, as in the west front of Christ Church. Characteristic also of this period is that slender spire which dominates a large part of the city of Hudson.

The ground for the new building was broken in the fall of 1854; in October of the same year the cornerstone was duly laid with appropriate ceremonies. In spite of the growth of the parish and its steadily increasing prosperity, a build-

ing which cost thirty-three thousand dollars was a very considerable load. However, many friends from outside the parish helped in the work. Trinity, New York, was again and for the last time approached, and after considerable hesitation, gave five thousand dollars—an amount later increased to seventy-five hundred when the fall of the spire, in 1855, necessitated an unforeseen extra expenditure. The Rev. Isaac H. Tuttle, now rector of St. Luke's Church, New York, undertook, with the help of Ambrose L. Jordan and Cyrus Curtiss, to raise the seventeen hundred dollars required to glaze the windows of the nave. The chancel windows were memorials to Bishops Wainwright and Hobart, the Rev. Gregory T. Bedell, and the Rev. Isaac H. Tuttle. It is a pleasure to record that one chancel window was given in memory of the Rev. Cyrus Stebbins—a tardy tribute to one whose faithful services to the parish in its darkest days had long gone unrewarded. The Rev. Mr. Watson gave one window in memory of his wife, who had died during his rectorate. The organ and the bell were brought from the old church and the old altar was enshrined within a new one. The last service was held in the first church on Sunday, October 18, 1857, the Rev. Mr. Watson preaching impressively from the text, "Arise ye and depart, for this is not your rest."

The new church was consecrated on Tuesday, October 20, 1857, by the Rt. Rev. Horatio Potter, provisional Bishop of New York. The service was stately with a ceremonial beyond anything yet seen in Hudson. The Bishop and twenty-five of the clergy entered the church in procession, reading responsively the twenty-fourth Psalm. The instrument of donation was read by the Rev. Thomas C. Pitkin, rector of St. Peter's, Albany; the sentence of consecration by the Rev. Alvi T. Twing of Trinity, Lansingburg. Morning Prayer was read by two former rectors, the Rev. Isaac H. Tuttle and the Rev. Pierre T. Babbitt. The Bishop officiated at the Communion and preached the sermon, his assistants at the Communion being the famous missionary, the Rev. James Lloyd Breck, and the Rev. Gregory T. Bedell, son of the former rector. In the evening, a class of seventeen was confirmed, the Rev. Mr. Breck preaching the sermon.

The old church was promptly sold to the Wesleyan Methodist Society for six hundred dollars. They shortly after turned it over to the A.M.E. Zion congregation, by whom it was used for a number of years. It was then torn down and rebuilt on a smaller scale from the original materials. It is still in use. In addition, the parish received as part of the proceeds of the sale a building on Union Street, which was immediately put to use for the Sunday School and the carrying on of the daily offices, which had by now become a fixed tradition in the life of the parish. In 1860 the old chapel and the rectory were likewise sold.

The labor of building the new church, superadded to all this routine parish work, had proved too much for even Mr. Watson's energies, and in 1859 he was compelled to ask for six months' leave of absence, which was willingly granted. During his absence, services were carried on by the Rev. Charles W. Morrill, who later became famous as the founder of the Church of St. Alban, New York City—the first "ritualistic" parish in the American Church. But not even this prolonged rest served to restore the rector's health. On March 2, 1862, he was forced to resign the charge of the parish, becoming special agent of the Church Book Society. On March 30, he preached his farewell sermon, in which he looked back with pardonable pride on the stirring events of his term of office. Besides building the new church, which is in more than one sense his monument, he had baptized five hundred and fourteen children and seventy-four adults, and presented for confirmation two hundred eighty-two persons. These figures were double those of the previous twelve years. In addition, he had served as a member of the missionary committee of the diocese, and as chairman of the executive committee of the old Northern Convocation—an organization which was in some sense the father of the present Diocese of Albany. His career as rector has been well summed up in the parish history of 1902.

"Although in the written history of this Parish, Mr. Watson will chiefly be known as 'the builder', in the hearts of his people he is known as 'the self-sacrificing Priest, the poor man's friend.'" Earnest, energetic, and methodical,

with indomitable will and perseverance, thorough in his care for the little things committed to his charge, he found nothing too great, nothing too small, to be done in the service of his Lord and Master. His teaching was simple, direct, and thorough. The duty of reverence in and for the House of God and its service, was strongly impressed upon his people. The daily service was continued, the Sunday School increased in numbers and in influence, and the Parish School maintained its efficiency until 1855, when it was deemed best to discontinue it. He had a well-planned system of Parish visiting which was faithfully carried out, and in which he was assisted by an able staff of district visitors. In his devotion to the sick and poor he was remarkably self-forgetful, frequently in cases of illness preceding the physician of the body, and often in cases of need performing himself the duties which seemed needful. He himself tells us, that during his rectorship he held service on no less than five thousand occasions, during which he held forth the Word of Life two thousand times."¹

It is sad to record that he survived his resignation but a short time, dying in October, 1863, a martyr to his zeal and devotion.

¹ Mrs. Ezra Hallenbeck, whose parents' marriage was the first to be solemnized in the new building, May 13, 1858, states that they always referred to him as "Father Watson"; this title seems to have been used in the first half of the Nineteenth century to indicate special respect for the person, rather than for the priestly office as such.

CHAPTER IV

THE NEW CHURCH IN USE

AS successor to the Rev. Mr. Watson, the vestry called from the rectorship of St. Mary's, Manhattanville, the Rev. George Franklin Seymour. Seymour was then at the beginning of a long and brilliant career. Thirty-four years old, he was a person of magnificent presence, a brilliant scholar, and an eloquent preacher. In spite of his youth, he had already made a name as the first head of St. Stephen's College. As rector of Hudson, it is recorded that his sermons filled the new church at every service. But he was far more than a preacher. An advanced churchman, he taught vigorously and practiced zealously the Catholic faith as this church hath received the same.

It soon became evident that the energies of the parish had not been exhausted by the financial strain of building the new church. Seymour at once set on foot plans for building a new chapel. The necessary funds were rapidly secured, and during 1863 the chapel was largely completed. At the same time the work on Academy Hill was going forward; Seymour gave to it his particular attention. On October 12, 1863, the vestry received the deed of a lot on which to erect a second chapel. This lot was later exchanged for the one on which All Saints' Chapel now stands. Unfortunately for Hudson, Seymour was a man whose services were imperatively demanded elsewhere in the church. On October 3, 1863, he resigned to take up, at the insistence of the bishop, the leadership of a forlorn hope at St. John's Church, Brooklyn. His later career amply fulfilled the promise of its beginning. In 1864 he became Professor of Ecclesiastical History at the General Theological Seminary—a post which has been filled by some of the greatest leaders of the American Church. In 1872 he succeeded John Murray Forbes as dean of the Seminary. In this position he became a central figure in the ritualistic controversy which convulsed the church during the sixties and seventies. In 1874 he was elected Bishop of Illinois, but the House of Deputies of that stormy General Convention refused to confirm the election. In 1879, he became first bishop of the new diocese of Springfield.

Some difficulty was experienced in filling the vacant rectorship. The vestry first called, on November 10, 1863, the Rev. William D. Walker, then curate at Calvary Church, New York. His refusal was a decided loss, since he later became Bishop of Western New York. The Rev. Edward Rowland was next called. He accepted, then asked for a release, as he had received another call at a higher salary. His request was granted. Finally, on February 22, 1864, the Rev. William Ross Johnson, rector of the Church of the Holy Innocents, Albany, accepted the call, his salary being fixed at twelve hundred dollars. He is described by Bishop Griswold as "a scholar of excellent attainments, a preacher of great power and eloquence, and as Parish Priest earnest and diligent in the performance of the duties of his position." Early in his tenure of office twenty-four hundred dollars was collected to buy the Sprague home for a temporary rectory, to be used until the parish was able to build on the lot adjoining the new church.

One of the reasons given by Mr. Seymour for his resignation was the fact that it was no longer possible for the growing work of the parish to be carried on adequately by one man. The vestry apparently took this suggestion to heart, since on April 28, 1865, the Rev. Francis Harison, rector of the church at Claverack, was appointed part-time assistant to the Rev. Mr. Johnson, at an annual salary of one hundred dollars. From this time on for many decades, the parish usually had an assistant priest. In the fall of the same year, Silas Sprague, senior warden of the parish, and one of its strong pillars for many years, died. Meanwhile, a move was on foot to replace the temporary rectory with a more suitable and convenient house. In September of 1867, the vestry was resolved to sell the Sprague house, and to procure plans for a new rectory on the church lot. At the same time, it was concluded that the organ then in use, which had been moved from the old church, was outmoded and inadequate, and three thousand dollars was collected for a new one, which was duly constructed by Levi W. Stewart of New York, and installed early in the fall of 1868. The vestry minute approving it breathes satisfaction with the new instrument through every pore.

The year 1868 was a memorable one in another respect. In that year the Diocese of Albany was separated from the mother Diocese of New York—a step which infused new life into the area covered by the new diocese. On November 24, 1868, Robert B. Monell, George W. Gibson, and Horace R. Peck were elected delegates from Christ Church to the primary convention of the Diocese of Albany. At this convention, the Rev. William Croswell Doane, rector of St. Peter's, Albany, was elected first Bishop of Albany—a choice which gave the new diocese as its first head one of the great Christian leaders in the American Church. Rumor reports that the Hudson delegation had a considerable part in the election of the new bishop.

There is every indication that the parish of Hudson was making steady progress under the leadership of Mr. Johnson. It was therefore a real blow when in 1869 the stress of clerical life became too much for him. His mind was affected, and on November 10, 1869, his resignation was regretfully accepted by the vestry. He died, on April 16, 1890, in the State Asylum for the Insane at Utica. His son, Irving Peake Johnson, grew up to become Bishop of Colorado.

The Rev. Edward O. Flagg was engaged to supply during the vacancy thus caused. The first move made by the vestry to fill the vacancy was an attempt to recall Mr. Seymour, who was offered a salary of sixteen hundred dollars—considerably more than the parish had ever previously attempted to pay—to return to Hudson. On his refusal, the vestry, acting on the joint recommendation of the Rev. Isaac Tuttle and Cyrus Curtiss, called the Rev. Curtis T. Woodruff, at a salary of eighteen hundred dollars, and also engaged to complete the rectory within a year. This action was taken on March 7, 1870.

During Mr. Woodruff's brief rectorship, the Sprague house was sold, and work was begun on the new and present rectory. On August 15, 1870, the Rev. William Curtis Prout, then a young man just ordained, was appointed assistant to the rector. Thus began a career that was to be something of a landmark in the history of the Diocese of

Albany. Mr. Prout later became secretary of the convention of the diocese, and held that office for the unexampled term of fifty-five years. It is also worthy of note that he was succeeded as secretary by the Rev. Lloyd R. Benson, son of Alexander Ross Benson, vestryman of Christ Church during the seventies, and one of the leaders in the work of All Saints' Chapel. Mr. Woodruff's term of office came to a sudden end when on December 8, 1871, he resigned, obviously after sharp differences with the vestry.

The most notable event of his short rectorate was the consecration of the Chapel of All Saints. It must be borne in mind that in 1837, when the work on "the hill" was first started, Hudson consisted of two almost separate communities. There was therefore real need for a center of work apart from the parish church. Through the intervening years, the work there had slowly grown, particularly during the period when the Rev. Mr. Seymour was rector. In 1848 a strong force for growth came into the life of the chapel when Miss Elizabeth Peake established in Hudson a seminary for young ladies, which remained for thirty years a flourishing institution. Miss Peake was an energetic churchwoman, determined to make the chapel a going concern. Allied with Miss Peake and the Cooksons were the members of the Benson family, all strong churchmen. By their joint efforts, a building was finally erected on the lot secured in 1863 by Mr. Seymour. The account of the raising of the necessary funds is most amusingly told by Miss Peake herself in the history of All Saints' Chapel, which was published in 1945. On Tuesday, September 13, 1870, the chapel was consecrated by Bishop Doane. Among the clergy present were the rector of the parish, Mr. Woodruff, Dr. Seymour, the Rev. Fenwick Cookson, and the Rev. William C. Prout. Mr. Woodruff noted, in his report to the diocesan convention, that the chapel "stands as a purely free-will offering—built without begging, or fairs, or any extraordinary means—a noble testimony to the persevering energy and the expectant faith of a few earnest ladies of the parish, aided by their friends. A flourishing Sunday School meets in it every Sunday at nine o'clock, and regular service is

held every P.M. at 4 o'clock. The attendance is large and regular."¹

After Mr. Woodruff left, the vestry made a long and careful search for a successor; on March 27, 1872, the Rev. Theodore Babcock was called at a salary of fourteen hundred dollars. He was the son of the Rev. Deodatus Babcock, long a priest of the church in upstate New York. There is but little to note during his rectorship of three years. The only significant measure which appears on the minute book is the attempt, in January of 1873, to supplement the income from pew rents by a pledge and envelope system. It is to be noted at this time the pew rents were reported to be six hundred dollars in arrears. On July 5, 1875, the Rev. Mr. Babcock resigned to become head of St. John's, School, Manlius, N. Y.

His successor, the Rev. Robert E. Terry, was called to the parish on January 2, 1876. He held office about three years. There is no record on the minutes of his resignation. During his term the Rev. Thomas B. Fulcher, who later was for many years Canon of the Cathedral of All Saints, became assistant.

On February 19, 1879, a stormy meeting of the vestry took place. The parish being vacant, Bishop Doane had nominated as rector a son of the parish, the Rev. Fenwick Cookson. For some reason that cannot now be determined, strong opposition developed to his election, and the vestry took the unusual step of voting by roll call. Messrs. Rossman, Benson, and Kimball voted to call Mr. Cookson; the other six members dissented. At the adjourned meeting held in the following week, Rossman and Benson were significantly absent. In April a call was extended to the Rev. George W. Douglas. On his refusal, the Rev. John C. Tebbetts was called on April 18, 1879. At his first meeting with the vestry, on April 28, the minutes note that he stated his views as to the mode of conducting services, and the proper relation between the parish church and the chapel of All

¹ The chapel evidently had "high church" tendencies. It was first called All Souls, but the name was later changed to its present appellation.

Saints. It is a fair conclusion from all this that a considerable tension had developed between church and chapel, and that the touchy matter of ceremonial was involved. The chapel made one last gesture of revolt, petitioning on June 16 to be transferred to the jurisdiction of the diocesan board of missions. The petition was denied.

In spite of this unpromising beginning, the rectorship of Mr. Tebbetts was one of the longest and most successful in the history of the parish. A man of strong personality, rather austere in manner, with great energy, a good organizer and pastor, and a sound churchman, he led the parish to new heights of achievement. It was the golden age of parish organizations, and organizations flourished and multiplied in Christ Church, Hudson. So many and so active were the societies that extra accommodation was required for their meetings. Therefore, a considerable addition to the chapel adjoining the parish church was planned, and financed by the women of the parish. Naturally, the parish was proud of its church architecture, and that these alterations and additions should not mar the beauty of the ensemble, the architect of the parish church, Mr. Harison, was employed to draw up the plans. It was also the golden age of the chancel choir; and so the choir of Christ Church, Hudson, emerged from the obscurity of the gallery, and was placed, with the new organ, in the chancel, which had to be enlarged for the purpose.¹ This was a change that was taking place in Episcopal churches all over the country at this time, and was part of the general enrichment of services, in parishes of all shades of churchmanship, which was characteristic of the last quarter of the Nineteenth Century. In the Twentieth Century it is open to discussion as to whether the picturesque vested chancel choir is musically and devotionally as well placed as in the old fashioned gallery.

In the fall of 1879, the Rev. William Mason Cook

¹ The choir did not move direct from gallery to chancel. For a time they were seated in front of the organ at the head of the South aisle. The choir stalls were erected by Dr. Wheeler, who had perviously been an opponent of the chancel-choir idea.

became assistant to the rector, with primary responsibility for the chapel of All Saints, where he worked successfully for three years, until 1884. Then for the three years following the rector had sole charge of both places of worship. But this had become beyond the possibility of any one man, however energetic. Early in 1887, therefore, the chapel finally became an independent parish. As a preparation for this event, the chapel was thoroughly renovated inside and outside, and on November 6, 1887, was reopened with a service of re-consecration. Its first rector was the Rev. Walter H. Larom. It was wisely provided, in the resolution of the vestry turning over the property to the new corporation, that if the new parish failed to make ends meet, the property would revert to the mother parish.

In 1884 the Young Men's Bible Class had started a little leaflet called *The Kalendar*. At the beginning of 1889 this became the official monthly bulletin of the parish, edited by the rector. Its files shed a flood of light on the life and work of the parish from this time on. Thus we find that in 1889 the Sunday services were at 11 A.M. and 7:30 P.M., with the Holy Communion celebrated once a month. On Friday evenings there was also a service, and a celebration on saints' days at 9:30. In the first number of *The Kalendar*, the rector notes that the church presupposes in her Book of Common Prayer a weekly celebration of the Communion, and regrets that so many of his parishoners do not communicate even monthly. During Lent of this year, therefore, an early celebration at 7:30 each Sunday was instituted, and afternoon or evening services were held every day. The rector noted that he desired to continue the early celebration on Sunday throughout the year. Quite in tune with this general process of enrichment was the offer of a new altar and reredos, from an "unkown donor"—actually Dr. John P. Wheeler—the acceptance of which was authorized by the vestry on May 28, 1889. But there were limits. Early in 1890 the vestry was asked to accept the gift of a processional cross and two altar candlesticks. The vestry hesitated, and the offer was withdrawn. Two other features of the work under Mr. Tebbetts must be noted; the services held at the House of Refuge, and the mission work at

Philmont, which eventually led to the formation of a parish there. On July 18, 1890, Mr. Tebbetts resigned to become rector of the church at North Adams, thus bringing to a close one of the most successful administrations in the history of the parish. During his tenure of office five hundred and fifty-one persons had been baptized, two hundred and forty-one confirmed. When he left, there were in the parish four hundred and thirty-nine confirmed persons—not all, as he regretfully observed, in good standing as communicants.

If the administration of Mr. Tebbetts was eminently successful, that of his successor is in some respects the "Golden Age" of the parish. On September 27, 1890, the vestry called as rector the Rev. Sheldon Munson Griswold. Mr. Griswold was a native son of the Diocese of Albany, having been born at Delhi, N. Y., in 1861. He was therefore only twenty-nine when he came to Hudson, but he had already made a name for himself. His first pastorate was at Ilion; from there he went to Little Falls; in both places he had been notably an excellent rector. Tall, strikingly handsome, with a mind as vigorous as his body, and a seriousness tempered by humor, he was a born leader of men. The impact of his powerful personality was at once felt by the parish.

It was auspicious and appropriate that almost the first event of his administration was the benediction, on January 28, 1891, of the Wheeler memorial altar and reredos. In preparation for this, the Altar Society had raised money to give the new altar proper surroundings; a new pavement of mosaic in choir and sanctuary, new choir and clergy stalls, new marble steps—all helped to demonstrate the undeniable truth, that the altar was to be the center of the new rector's work. When the old altar came to be taken out, the original "Holy Table" from the first church was found within it and now serves as the side altar.¹

¹ The altar which was removed was graciously given, on Easter, 1891, to St. Augustine's Church, Ilion, then served by the Rev. William Mason Cook, formerly assistant at Christ Church. There it was used for over thirty years by the Rev. Lloyd R. Benson, who had been raised in All Saints' Chapel. Another altar, probably from the Sunday School Chapel went to Waverley, N. Y.

All this must have been most gratifying to the new rector, who was a strong and uncompromising Catholic in faith and practice—the successor in more than one way of Bishop Seymour. He at once began to make *The Kalendar* an organ of vigorous church teaching. It is interesting and important to note his program of services.

Celebrations of Holy Communion

First Sunday in the month and great festivals (with sermon) after Morning Prayer	11:00 A.M.
Other Sundays than first in the month	7:30 A.M.
Holy Days after Morning Prayer	9:30 A.M.

Morning Prayer

Sundays (with sermon)	11:00 A.M.
Wednesdays and Fridays	9:30 A.M.

In the pages of *The Kalendar* one notes Griswold's vigorous attempts to inculcate the duty of fasting communion, and his no less vigorous protests against what has been felicitously called the "Judas procession"—the great exodus which used to take place on communion Sundays after the prayer for the whole state of Christ's Church. This teaching was accompanied by a definite and well-timed attempt to enrich the services of the parish with music and a more developed ceremonial. Up until this time, the choir had usually been under the management of well-intentioned, faithful, and sometimes fairly skillful amateurs. But in May, 1891, the appointment as organist of Mr. Hamilton MacNeil, formerly assistant organist at the Cathedral, to have full charge of organ and choir, marks the beginning of a new standard in church music at Hudson—a standard which has continued to the present day. The processional cross and the candlesticks for the altar, which the vestry had not ventured to accept a few years before, were now received and placed in use.

While Griswold's work was centered in the altar, and drew its inspiration from the altar, it did not stop there. He was vividly aware of the social implications of the Gospel, and earnestly desirous of making Christ Church, now internally a strong organization, a center of service to the community at large. From the time of the American Revolu-

tion, the pew rent system had been the chief means of financing the Episcopal Church. But to churchmen of Griswold's stamp there was something highly repugnant in the thought of reserved seats in the house of God. As early as the spring of 1891, *The Kalendar* was beginning to advocate a broader base for church support. On April 3, 1893, the pledge and envelope system, which had been discussed under Mr. Tebbetts, was adopted by the vestry as an alternative method of church financing. The resolution of the vestry formally putting this system into operation stated that if thirty-five hundred dollars a year was raised under the new method, all the pews in the church should be freed. But it was only very gradually that envelopes supplanted pew rents, and the desired objective was years in becoming a reality.

At the same April meeting of the vestry, another important move was made. The city of Hudson had several years previous to this projected a city hospital, and some funds had been collected for this purpose. There the business had stopped. It was now resolved by the vestry that the parish should establish and maintain, as a department of parish work, the Christ Church Free Hospital and Dispensary. The rector was empowered to appoint a committee of five to rent a building for this purpose, and to manage it for one year. This gave the dormant project for a city hospital sufficient impetus to get it into motion again. It was wisely determined that one hospital was enough, the parish joined forces with the already incorporated Hudson Hospital Association, and the eventual result was the present city hospital.

The results of Griswold's vigorous leadership were apparent in the increased prosperity of the parish during the 90's. Gone were the days when the rector's salary was in perpetual arrears. In 1896, the vestry voluntarily increased the stipend from fifteen hundred to eighteen hundred dollars. And in spite of the greatly increased expenditures for all purposes it was possible now to begin to build up an endowment. We have noted a slight beginning in this direction made during the rectorate of Mr. Tuttle. In September, 1901, six hundred dollars was added to this fund. In

1902, Miss Mary A. Jones gave a thousand dollars to be used for certain specific purposes—one third of the income for bread and wine for the altar, one third for other needs, and one third for parish expenses. In October of the same year the vestry found themselves possessed of twenty-six hundred dollars in the savings bank. This also was placed in the endowment fund, which from this time grew steadily.

Other gifts were being made to the parish during these years. In 1894 George H. Power gave a peal of three bells in memory of his wife and daughter. In 1896 Mrs. Helen Ross Benson made the appropriate gift of a chalice and paten in memory of Father Morrill.

There were losses as well as gains. In June, 1894, Robert B. Monell, on whom had fallen the mantle of John Thurston and Cyrus Curtiss as the strong man of the vestry died. In the summer of 1897 Henry J. Barringer and William B. Skinner, the latter of whom had served on the vestry for forty-nine years, entered the ranks of the Church Expectant.

Since the separation of All Saints from the parish church, the rector had carried on his work without clerical assistance. On January 1, 1896, Mr. Albert E. Heard, who for a number of years had served as lay reader, and who had gone on to take deacon's orders, was made assistant.

The climax of Griswold's administration came in 1902, when the parish celebrated its hundredth anniversary. In preparation for this event, the church was beautified by the addition of a magnificent, but somewhat overpowering oak choir screen, with parclose screens and pulpit to match. The money for these improvements was contributed by present and former members of the parish, and they were most appropriately made memorials to the rectors, wardens, and vestrymen who had faithfully served the parish during its first century. Eight clergy stalls were erected at the same time, in memory of the Rev. William Watson.

The centennial celebration itself took place during the week of May 4, 1902. On Sunday, May 4, the new memorials were blessed at a solemn Te Deum and Eucharist,

Bishop Doane preaching the sermon. In the evening of the same day the bishop confirmed a large class. On Monday there was again a Te Deum and Eucharist, the Rt. Rev. George F. Seymour, Bishop of Springfield and former rector of the parish, preaching. Bishop Seymour again preached at Evensong on Tuesday. The Rev. William C. Prout, formerly assistant in charge of All Saints, preached at Evensong on Wednesday and at the Eucharist on Thursday. On Thursday night the Lafayette Commandery, Knights Templar, attended Evensong in a body, the sermon being preached by the Rev. William E. Johnson, son of the former rector. On Friday at Evensong the preacher was the Rev. Thomas B. Fulcher, Canon of All Saints Cathedral and former assistant at Hudson. The celebration ended on Sunday, May 11, with Evensong, at which the Rev. William Mason Cook was the preacher.

A notable feature of the anniversary was the publication of a parish history, prepared by William H. Scovill with the help of Samuel B. Coffin and under the direction of the rector—a work to which the present author gratefully acknowledges his indebtedness. In view of present printing costs it is interesting to note that three hundred copies of this work, well printed and bound, were issued at a cost of three hundred dollars.¹

During the hundred years thus celebrated, Christ Church in the City of Hudson had come a long ways. The struggling parish, barely able to keep its head above water, often unable to meet its bills, had become a thriving organization. The fifteen communicants of 1804 had grown to four hundred eighty-nine. The parish which had gone around, hat in hand, begging assistance from Trinity, New York, was now raising a budget of seven thousand dollars a year. The bare meeting-house had been replaced by a magnificent building, fit for the worship of Almighty God. New organizations in Claverack, Philmont, Stottville, Stockport, had given evidence of its missionary spirit. Above all, it was a parish strong in the faith, alive with parish activi-

¹ Much of this history had previously been published serially in the pages of a local newspaper. The original serial version, which I have used, is far superior to the bound volume.

ties, notable in its religious education, devout in worship. The labors of Bostwick and Stebbins and Watson, of Curtiss and Thurston and Monell, and of hundreds of quiet churchmen and women, had borne abundant fruit.

CHAPTER V

CHRIST CHURCH ENTERS THE TWENTIETH CENTURY

IN October, 1902, the House of Bishops met in Philadelphia. One important decision to be made at this session was the election of a bishop for the newly-constituted Missionary District of Salina. The choice of the house fell upon Sheldon Munson Griswold.¹ Accordingly, on December 10, 1902, he presented to the vestry of Christ Church his resignation, to take effect on the following January 1. This was not the first attempt to draw him away from Hudson. In 1896 he had been called to the parish of St. John's, Ogdensburg, but he had, in accordance with the wish of his vestry, declined the offer. But this election seemed to the rector and to the vestry an action of the Holy Ghost. The following resolutions appear on the minute books of the vestry:

With mingled feelings of sadness and joy the vestry learned of the great honor conferred on our rector, in his election to the Bishopric of Salina: sadness, because of the pleasant relations always existing between him and his people, the great work he has done in this parish and the example of his life and work have been to his people; but joy because the House of Bishops have recognized his sterling worth and rewarded it with this election.

Were this vestry to consult its own pleasure and the good of the parish, it would feel compelled to use every effort to persuade our rector to decline this call, but it feels that this is a case essentially for him to decide, and it feels such confidence in him, that inasmuch as his decision is for accepting, we must bow our heads in submission.

¹ There is a bit of entertaining gossip relative to Fr. Griswold's election to Salina, which I retail, but do not endorse. Bishop Doane was at this time undoubtedly one of the dominant figures in the House of Bishops. He was about to ask for a coadjutor for the Diocese of Albany. It was his openly expressed wish that Bishop Morrison of Duluth, formerly rector of Ogdensburg, should be that coadjutor. It was therefore widely believed at the time that he furthered the election of Griswold to Salina to get him out of the way. Bishop Griswold was missionary Bishop of Salina for fourteen years. In 1917 he became suffragan Bishop of Chicago. In 1930 he was elected diocesan of Chicago, but died the same year.

Therefore be it

Resolved, That we accept his resignation and tender to him our deep heartfelt thanks for the work he has done here, for the pleasant relations that have always existed, for the courtesy always shown us by him as our presiding officer, and for the friendship that has grown up between him and us: and be it further

Resolved, That we both individually and as the representatives of his people wish him God-speed in his work in the new field to which it has pleased God to call him.

The vestry, knowing well the danger of long vacancies, lost no time in securing a new rector. On December 27, 1902, a call was extended to the Rev. John F. Nichols, priest in charge of the Church of the Incarnation, Philadelphia, who promptly accepted, and assumed office February 22, 1903. The Rev. Albert E. Heard continued as assistant.

A debt of fifty-five hundred dollars had been accumulating over a period of years. The vestry felt that it was unfair that the new rector should have this to face on taking office. They therefore took the initiative, canvassed the parish thoroughly, and on Easter Day, 1903, were able to announce that the whole amount had been pledged.

In this the vestry acted wisely and generously. It was soon apparent, however, that their choice of a rector had been in some ways unfortunate. For over a generation, the rectors of Christ Church had consistently represented the old High Church tradition. Bishops Seymour and Griswold had been, for their day, "advanced" High Churchmen. In any case, Griswold would have been a difficult man to follow. But Mr. Nichols was distinctly and aggressively representative of a totally different type of churchmanship; he was a characteristic Massachusetts Liberal Evangelical. Bishop Griswold had, like his predecessor, stressed the Eucharist as the center of the worship of the church, and had gone beyond this to advocate strongly the duty of fasting communion. During his regime, therefore, early Eucharists were multiplied. But in the bulletin for Lent, 1904, we find Mr. Nichols quoting with obvious approval a statement that

"danger and loss set in where an early Eucharist is made, without necessity, a substitute for regular public attendance at Morning Prayer." He was asked why he did not, "when celebrating Holy Communion, bow, genuflect, or prostrate himself" before the altar. His answer, which was published, is surprising. "One of several excellent reasons is that I have no wish to be tried for a breach of my ordination vows."

These may appear petty details, but they are indicative of a desire on the part of Mr. Nichols for a radical change in the churchmanship of the parish. Such a change was bound to be resisted.¹ The upshot was that on July 12, 1905, he addressed the following letter to the vestry:

Dear Brethren:

I am not satisfied with the progress Christ Church is making, and I do not believe you are. We may be sure that God is not.

In this view I can think of nothing but that you need a leader who can be more to you than I have been, and I therefore place my resignation in your hands to take effect at such a time as you may deem best.

With hearty thanks for your unfailing kindness and with every good wish

I am yours faithfully

John F. Nichols.

It is evident that Mr. Nichols was personally liked by the vestry. Their first action was to accept the resignation, at a meeting held July 19. On September 15, this action was rescinded, and a committee was appointed to confer with the rector, evidently with a view to inducing him to change his mind. Such a conference was held, at which the rector appears to have presented the vestry with some sort of ultimatum, the terms of which cannot now be dis-

¹ It was unfortunate that Mr. Nichols took this attitude toward the churchmanship which had long prevailed in the parish, for he was otherwise an excellent rector, endearing himself to his parishioners by his frequent and continuous calls upon those who needed help and advice. He is credited with having made more parish calls than any rector before or since.

covered. It was unacceptable, and on October 9, his resignation was again and finally accepted. After his departure, services were maintained by the Rev. Lloyd R. Benson.

The vestry, taught by experience, was resolved not to repeat its mistake. In churchmanship, the next rector was in the full Seymour-Griswold tradition. The Rev. Theodore Myers Riley was one of the most distinguished scholars of his day in the American Church. Born in 1842, he had been professor of ecclesiastical history at Nashotah House from 1882 to 1894, and from 1894 to 1902 professor of pastoral theology in the General Theological Seminary. In the latter year he had retired, and come to live in Hudson while working on his biography of Dean Hoffman. On October 17, 1905, he was asked to serve as *locum tenens*¹ for six months.

Obituaries are apt to convey very little in the way of accurate historical information. But that of Dr. Riley was evidently written by a person of discrimination, and it gives us such an excellent picture of his personality that it is well worth quoting. "Dr. Riley was a cultured, courtly gentleman, wise and learned, kindly and sympathetic . . . An omnivorous reader and deep student, he was filled with the wisdom and understanding which broadens . . . His loving sympathy with the sick and troubled was his most marked characteristic, as many can testify. His almost daily visits to a poor dying colored man, extending over some months, were as lovingly made as if he had been a brother . . . As a preacher he was very remarkable, not for his eloquence, but for the deep spirituality breathed in every sermon. He could not be called a popular preacher . . . but no more spiritual and devout sermons have ever been heard here." Equipped with such a personality, and with the ripe wisdom of age and scholarship, Dr. Riley was so successful in healing the wounds of controversy that on January 23, 1906, he was asked to become rector of the parish.

Since 1896 the Rev. Albert E. Heard had functioned in the parish, first as vestryman, later as perpetual deacon

¹ The clerk of the vestry, not being acquainted with the intricacies of the Latin tongue, writes it "local tenets."

—a status since abolished. As such he had been a useful assistant. In 1906, he was advanced to the priesthood, and left to work under his former rector, Bishop Griswold, in Salina. His place as curate was filled by the Rev. D. Charles White. Dr. Riley continued as rector for three years—quiet years, but sane and wholesome. Finally, on February 27, 1909, his failing health compelled him to resign. He was elected rector emeritus, and continued to live in Hudson for the rest of his life.

He was succeeded, on May 2, 1909, by the Rev. Charles L. Adams, who came to the parish from East Hampden, Massachusetts. The chief event of the year 1910 was the purchase and installation of a new organ, built by Hall and Company at a cost of eight thousand dollars. By comparison with that of his predecessors, the administration of Mr. Adams seems rather colorless. It came to a sudden termination on March 4, 1912, when he offered his resignation on grounds of ill health. Part of this may be accounted for by the fact that during most of his ministry in Hudson he was without a curate, and the work of the parish had grown so exacting that only a priest of exceptionally vigorous personality could carry it on single handed.

He was succeeded, on December 19, 1912, by the Rev. Atherton Lyon, who came to Hudson from the rectorship of Christ Church, Yonkers. His salary was fixed at eighteen hundred dollars, and was later increased, in August, 1914, to two thousand dollars. In November of the same year, a sufficient additional sum had been pledged to assure the payment of a curate. The Rev. Thomas L. Cole, then engaged in secular work across the river in Catskill, was appointed temporarily. Hardly had this been done, when the parish was shocked by three deaths. On December 1, 1914, the Rev. Dr. Riley, rector emeritus, went to his reward. He was followed, almost immediately, by William H. Scovill, long vestryman and warden. And on December 13, the rector died suddenly of a stroke of apoplexy. The vestry acted with commendable generosity, paying Mr. Lyon's funeral expenses, continuing his salary until January 1, and granting Mrs. Lyon the use of the rectory until it was needed.

Again the perpetually recurring problem of filling the

vacancy existed. The vestry took the easy way of calling as rector, effective April 1, 1915, the temporary curate, the Rev. Thomas L. Cole. They had secured a personality. The new rector possessed a combination of qualities rarely found in one man. He was an alert and capable business man, a person with considerable artistic taste and ability, a social and political radical, and a theological liberal. His influence on the parish was first felt in the field of finance. At the first vestry meeting held under his presidency, on April 15, 1915, the effect of a new and vigorous leadership is apparent. From this time on, the minutes of vestry meetings are noticeably fuller, more accurate, business is transacted in a more business-like way. On April 1, there had been a deficit of twenty-one hundred dollars, most of which was now paid off from the Easter Collection. The little endowment fund of twenty-six hundred dollars, which had been left to accumulate in the savings bank, had now built itself up to thirty-one hundred dollars. The vestry determined to use the interest to clear off the rest of the deficit, and then wisely moved that no more of the accruing income should be withdrawn without the consent of the whole vestry. It was also moved to have regular monthly meetings of the vestry—a decided change of policy, since for the previous decade meetings had been irregular and infrequent.

Current finances having thus been settled, a step in advance was in order. Back in 1912 it had been decided that the parish was in need of more adequate parish house facilities. Some seventeen hundred dollars had been raised to enlarge the parish house, and a plan drawn up for improvements; the plan called for an expenditure of about five thousand dollars. In April, 1915, just at the time when Mr. Cole was becoming rector, Miss Mary E. Jones, the chief promoter of the parish house plan, died. In her will she left ten thousand dollars to be used in construction or reconstruction, and fifteen thousand dollars to constitute an endowment for its operation and maintenance.¹

When the old parish house was inspected by an arch-

¹ People of my generation will remember that about the turn of the century, *Sapolio* was blazing a trail in advertising. Miss Jones' money came from *Sapolio*.

itect, it was found that it would be necessary to tear down and rebuild completely. This called for a much larger sum than had been anticipated. Mrs. Mary Jones, mother of the deceased benefactress, came to the rescue, and offered to make up the necessary funds. Plans were secured from Mr. Marcus T. Reynolds, architect, of Albany, and construction begun. On Tuesday, April 25, 1916, the work was finished and the present parish house was dedicated. It was found to be a building worthy to stand beside the parish church.

A further advance was accomplished in 1915, when the system of pew rents was finally abolished, and the envelope and pledge system made the basic means of parish support. This was no minor matter. We have seen that in the beginning of Christ Church, pews were rented or sold outright at auction. Later, annual rents were substituted; and it was generally believed that this was the only dependable source of regular parish revenue. But it had long been felt by many sincere churchmen that there was something radically wrong in this system, tending to draw class lines within the church, and even to deny the poor the privilege of worship. We have mentioned previous attempts made to eliminate pew rents, but the time had not been ripe. And now, at last, it was accomplished; a great step had been made in the process of democratizing the church, and its leaders had been Griswold the Anglo-Catholic and Cole the liberal.

At the diocesan convention of 1915, two members of the vestry of Christ Church were honored; Samuel B. Coffin¹ was elected a member of the Standing Committee, and Herman Livingston a trustee of the diocese.

On November 5, 1917, it was resolved that women should be given the vote at parish elections, thus bringing the parish into line with a nationwide tendency, for this was the decade of national woman suffrage.

In June, 1918, the endowment fund received a gift of

¹ Mr. Coffin was appointed Chancellor of the Diocese by Bishop Oldham in 1932, a position which he occupied for 18 years. He has been a regular delegate to the Diocesan Convention for more than sixty years and a Warden of the parish since his election in 1911.

two thousand-dollar bonds from Mrs. Mary M. Baker. In December of the same year, there was a legacy of twenty-five hundred dollars under the will of Emma Kittle. In 1920, a more substantial addition was made to the endowment when a little over six thousand dollars was received under the will of Hannah E. Bogert. Still more gratifying than these bequests is the surprising fact that the vestry was able to set apart, year after year, a portion of the Easter collection to be added to the general endowment. The Nation-Wide Campaign of 1920, which almost worked a revolution in parish financing throughout the country, had its result in Hudson likewise, bringing about an increase of some twenty-eight hundred dollars in annual pledges.

The annual parish meeting for 1921 was something of an innovation. For years the annual meeting had been a mere legal formality, at which two or three members of the vestry met and re-elected each other. On this occasion, a supper was served—the infallible recipe for assembling a concourse—and about thirty persons gathered to hear a very complete financial report. This report is a significant document, presenting as it does an accurate picture of the state of church finances, and something of a notion of the parish life of the day. The budget was as follows:

Estimated Receipts

Pledges or envelopes	7,012.80
Interest on investments	872.16

\$ 8,153.87

Disbursements

Plate collections	\$ 268.91
Salaries of clergy	\$ 2,275.30
Pension premium	168.80
Organist, Music, and choir	1,203.92
Fuel, light, and power	1,225.00
Taxes and insurance	402.90
Care of property	293.90
Administration	544.04
Sexton	1,200.00
Parish worker	700.00
Interest on indebtedness	133.35

8,153.87

In addition, the report showed endowments totaling the respectable sum of \$31,536.61.

All these financial details may seem a bit wearisome, but they, along with such matters as the abolition of pew rents and the granting of the vote to the women communicants, are indicative of a considerable change in parish life, reflecting a change in the life of the nation as a whole. The first part of the Twentieth Century in the United States was an era of spreading democracy, political, social and above all, economic. It was the era of Theodore Roosevelt and the "Square Deal," of Woodrow Wilson and the "New Freedom", of Franklin Roosevelt and the "New Deal." Now the Episcopal Church had long been considered, and with some justice, the church of the elite; it was popularly believed to cater to the "carriage trade." Christ Church, Hudson, had been, rather more than most Episcopal parishes, a democratic institution. It had made a place for the poor and the workingman; its Sunday School had been open to all, and used by all; it had taken a lead in community charitable enterprises. Because of this, it had a strength out of proportion to the size of the community. But there was still room for democratization. The eleven o'clock service was still the service of the pew rent congregation, though on Sunday evening all pews were free, and the Sunday evening attendance was larger. The vestry tended to be recruited from one class. And above all, in common with most Episcopal churches of its day, its support was largely drawn from a comparatively few wealthy people.

In this process of democratization, Mr. Cole was in some ways well fitted to be a leader. He was a liberal of the liberals, both in theology and in his political and economic views. His churchmanship was widely different from that of Seymour and Griswold and Riley, and was partially indicated by his bristling beard, his tweed suits, and his collar and tie. This might have been borne; many of our laity in all parishes at all times are woefully unaware of theology. But his political and economic radicalism was an-

other matter. A shrewd observer has remarked that his sermon texts were more often drawn from *The New Republic* than from the Holy Scriptures. During the war years, this seems to have been passively accepted by the congregation. But the Nineteen Twenties were an age of reaction. It was the age of President Harding and the "return to normalcy," of spy scares and hunts for Reds. And Hudson, like most up-state New York cities, was a conservative place. The parish grew more and more restive under the uncompromising, intolerant radicalism of the rector.

This growing discontent came to a head at the vestry meeting of November 21, 1921, when the following extraordinary resolution was offered:

"Resolved, That while the Vestry appreciate that during the present rectorate, the number of regular contributors has greatly increased; the confirmation classes have been large; the Church School and various societies have been well organized and are functioning successfully; the size of the congregations has been good and the proportion of men at the same increased; and the number of members at the Easter Communion the largest in the history of the parish: that in spite of all this the spirit of discontent and dissatisfaction throughout the parish has increased and is growing to such an extent that unless it lessens the parish will face a very serious situation, and will find its prosperity and continued usefulness menaced; and that it will require the hearty cooperation of a united people to face the present indebtedness."

When this resolution was put to a vote, five members of the vestry voted "aye"; five "nay"; and one member did not vote. The motion was therefore lost, but the situation it reflected continued. It is a tribute to the stability of the parish that in spite of this open act of war, the parish went on its way during the succeeding year without too much friction. In January, 1923, the rector went to the hospital with a broken arm and was therefore absent from the annual meeting. He sent the meeting a letter, pleading for the election of vestrymen who would work at their jobs. On February 13 he was dead; a fatal embolism had developed from the apparently trivial injury.

The vacancy was temporarily filled by the Rev. Charles H. Hathaway. On June 1, 1923, the Rev. Clarence Rupert Quinn, rector of Trinity Church, Whitehall, was called as rector of Christ Church at a salary of three thousand dollars. He entered upon his duties August 1. Many difficulties faced the new rector. It was essential to hold the advanced line gained under the leadership of Mr. Cole—the improved business methods, and the broadening of the base of parish support. At the same time, certain things called aloud for reform. The churchmanship of the parish needed to be rebuilt on the Griswold-Seymour platform. The more conservative stratum of parishioners, which was apt to have preponderant representation on the vestry, must be reconciled to the inevitable process of change. The parish faced an accumulated debt of forty-nine hundred dollars, the result of several years of failure to raise enough money to meet current expenses. But the new rector was equal to the task. A Canadian by birth, he had something of the Englishman's ingrained conservatism and personal reserve. But under a rather brusque exterior, Mr. Quinn hid extremely valuable qualities. Without Mr. Cole's doctrinaire liberalism, he had a profound sympathy for the poor and the outcast, a sympathy that expressed itself, not in sermons, but in large secret charities. He was always being taken in by hard luck stories, and he could never learn to be suspicious of the down and out. He was a sound churchman of the type that has always prevailed in the Diocese of Albany. And he had above all an uncompromising honesty that commanded the respect of all who dealt with him. It was his own practice to contribute each year to the church one-tenth of a none too large salary, and no persuasion could induce him to do less. He was deeply conscious of the missionary obligation of the parish; he insisted that it must meet its diocesan quota for missions, even though, as several times happened, it was necessary to borrow the money to do this. And strangely enough this man, who "could polish off a fool" with an exceedingly sharp tongue, was loved by children, who felt completely at home with him.

The results of his personality and strenuous work were soon felt throughout the parish. By the end of 1925,

all notes outstanding had been paid, and the parish again faced the world clear of debt. More important was the fact that in 1924 the Easter communions totaled four hundred and twelve—the largest in the history of the parish. In 1925 the aggregate attendance at the various Lenten services was six thousand—a notable figure. The Easter collection for the same year was twenty-three hundred dollars—a striking evidence of the whole-hearted support the rector was receiving from the parish. In 1924 the parish gave for missions \$2259—three hundred dollars over its quota, and a direct result of the insistence of the rector that it live up to its missionary obligation.

The vestry, now a united and hard-working body, could not but be sensible of the ground that had been covered, and in May, 1924, indicated its gratitude by this graceful little resolution:

“Resolved, that the deep appreciation of the Vestry, representing the Parish, be extended to the Rector for his earnest and successful work in the Parish while he has been with us, and that we heartily resolve to cooperate with him in his work.”

In the same year, the diocese showed its realization of his quality by sending him as a delegate to General Convention.

The rector was fortunate in finding two competent persons to form his staff. On September 14, 1924, Deaconess Booz began her service as parish worker. And on November 1, 1927, Gerald S. Bliss was appointed organist and choirmaster—a position he filled admirably until after active service with the Marine Corps in World War II, he entered holy orders and became rector of St. John's, Copake Falls.

During 1928 extensive improvements were made to the interior of the church, it being completely redecorated under the direction of the great architectural firm of Cram and Ferguson at a cost of about eleven thousand dollars. In 1929 the sons of Charlotte T. Holsapple gave to the church in memory of their mother the present reredos. A beautiful

work in polychromed oak, done like the interior under the direction of Cram and Ferguson, it was a welcome change from the rather frigid kneeling angels of the previous redos. The angels now occupy a less conspicuous place behind the font. Meanwhile, the endowment, with its partial assurance of financial stability, was slowly growing. In 1924, three thousand dollars was received from the estate of Louise M. Underhill; in 1925, nine hundred seventy-five dollars from that of Mary H. Lord; in 1926, seven thousand dollars under the will of Mary Baker; in 1928, four thousand dollars left by Charlotte T. Holsapple. Thus, by the end of 1929, the total endowment fund of the parish was nearly fifty-two thousand dollars.

Never had the spiritual and financial life of the parish been better. But this, which might be called a second golden age of the parish, came to a sudden end in the fall of 1929, with the stock market crash and the ensuing long-continued depression. This affected the parish in various ways. Pledges were reduced or unpaid; bonds held in the endowment fund defaulted. The records of the vestry for the following decade tell a melancholy tale of budgets not met, bonds and mortgages going bad, bondholders' committees and partial settlements resulting in a considerable loss of capital to the parish. And with this there went a definite spiritual decline. The strain of those days was so different from the strain of waging war; no one knew who the enemy was, no one seemed to have any answers; financial security, which we all crave, was a chimera. People throughout the church tended to become quarrelsome, fault-finding; they were vaguely "agin the government." The vestry was slow to readjust itself to the changed financial situation. Little reduction was made in the budget before 1939—when reduction was soon to become unnecessary. With rare generosity, they continued for years to pay the missionary quota in full, often out of borrowed money. And every year the deficit mounted. At the end of 1930 it was \$6,695.50. By December 31, 1935 it had reached the appalling total of \$9,535.02. In 1936, the vestry resolved to borrow no more money unless they could see clearly how to repay it within the year. The situation was somewhat

improved in the same year, 1936, when the parish received from the estate of Mary H. Seymour the very substantial sum of twenty-two thousand five hundred dollars, with promise of more to follow. This was deposited for a time in various savings banks—no one could be sure of the soundness of an investment—and the proceeds applied to debt reduction. In 1937, the parish began to use pence cans—the financial cure-all of the period—the collections from these also going to cut down the debt. In all this we can discern the hand of Wendover Neefus, who was for years chairman of the finance committee, and who became warden in 1936 on the death of Herman Livingston. A meticulously careful person, his accounts are a marvel of accuracy; one can almost say that he devoted the latter part of his life to the task of clearing off the indebtedness of Christ Church. Nor must one forget the constant effort of the rector, who in 1935 had himself given five hundred dollars toward the repayment of notes.

Not only did the rector give his money; in some sense he gave his life. Worry and struggle, added to the inroads of an incurable disease, were wearing down his vitality. By the end of 1939, he was visibly breaking. In January, 1941, therefore, the vestry offered to raise sufficient additional income to provide him with a curate. Five hundred dollars was secured for this purpose.

Meanwhile, the parish of All Saints had rather failed to fulfil the promise of its beginning. It had become an independent parish with eighty-five communicants. Now, over fifty years later, the communicant strength was still in the eighties. Its last resident rector, the Rev. Frank W. Abbott, had left in 1911. Since then, it had been tied to the parish in Stottville, and the combination had not worked too well. In July, 1941, therefore, the Rev. James W. Pennock, just ordained, became curate of Christ Church, with charge, under the rector, of All Saints. With the willing consent of both parishes, the old provision in the act of the vestry setting apart the parish of All Saints was now invoked. On April 21, 1942, a resolution appears on the minute book of the vestry, initiating the process of re-consolidation. All Saints was thereafter to continue functioning as

a chapel of the mother parish. Before this could be completed, the rector was at length forced to go to St. Luke's Hospital, New York City, for a major operation. There, on May 13, 1942, he died. He was buried from Christ Church at 10 A. M. on May 16, in the presence of the Bishop of the diocese, a large number of his clerical brethren, and a church filled with genuinely grieving parishioners.

On September 1, 1942, the Rev. Allen Webster Brown, rector of St. Mark's, Malone, and associated missions, became rector of Christ Church in the City of Hudson.

CHAPTER VI

THE LAST DECADE

THE last ten years in the life of Christ Church in the City of Hudson have been years of reconstruction and advance. The beginning of the new decade found an old friend tagging along—a debt of eight thousand dollars. The liquidation of which was the first project for the new rector. Everyone worked diligently, and the notes were burned at the parish meeting in 1947.

Ever since 1930, the cry had been, "Hold the Line." With the mortgage wiped out, the way was cleared for real advance—and without advance, any parish sooner or later dies of dry rot. There was much to be done to improve the property. In 1944, the spire that dominates the sky line of the city of Hudson had a much needed repair. In 1947, the rectory was completely renovated. All Saints' Chapel was repainted throughout in preparation for its seventy-fifth anniversary. A new kitchen was built in the hard-worked parish house—all the work being done by the men of the parish.

But buildings are important in the church only as they become the theatre of activities. And this decade marked also a quickening of the life of the parish. Christ Church parish had long been the leader in the city of Hudson for youth work. During this decade there came into existence six scouting groups, a Young People's Fellowship, St. Vincent's Guild for acolytes, and a branch of the Girls' Friendly Society.

In the early years of the decade there was practically nothing in the way of summer recreational facilities in the city. In 1946, a gift of land by Mr. and Mrs. Eugene Sisson made possible the beginning of the Christ Church summer camp. Again the talents and ingenuities of the parish were called into play to erect the necessary buildings. There are now on the property a chapel, a mess-hall, cabins, and toilet and washing facilities. The frontage to the lake has been finished, and a new dock has been built. Here every summer all young people of the parish who have been

faithful in church attendance and activities are given at least a week in camp.

Over the years significant changes have been made in the church school—and the church school has always been an important factor in the life of Christ Church. Enrollment increased until the school overflowed the allotted space. There are now two schools, under the direction of Sister Hilda J. Havens, meeting on Sunday morning, one at 9:30; the second at 11. To make room for this increase, the rector and his family moved to an apartment on the second floor of the rectory. The first floor is used for the rector's study, the parish office, the nursery school, and quarters for the new curate, the Rev. Willis J. Handsbury, who joined the staff on June 1, 1951.

During the summer and fall of 1951 plans were made to begin a family Eucharist and a series of study groups at All Saints' Chapel. The whole plan had as its basis a slogan; "Family worship means you and your whole family worshipping God every Sunday in his Church." Realizing full well that genuine family worship is, in many respects, a thing of the past, the Chapel congregation agreed to try this new program. Every Sunday at 9:15 there is at All Saints' a Sung Eucharist. Immediately after this, the adults and children go to the guild hall for breakfast and a few moments of fellowship. After this is over, the adults re-assemble in the Church for religious instruction. The children remain in the guild hall for church school. Thus this small congregation begins its Sunday by meeting our Lord at the altar, and goes on by eating a family meal together, finishes by studying together. The chapel is, and will continue to remain, a vital part of the life of the parish. It is always represented on the new rotating vestry.

Since Christ Church in the city of Hudson is the oldest, and by far the strongest parish of the Episcopal Church in Columbia County, it has a great missionary responsibility, of which it has always been aware. During this decade it has assisted in keeping open St. Mark's Church, Philmont, St. Luke's Church, Clermont, and the churches in Cairo, Palenville, and Ashland. Frequently the parish has

supplied lay readers to maintain services in these places during clerical vacancies. But the outstanding missionary job of the parish during this decade has been the work at St. John's in the Wilderness, Copake Falls. Closed for many years, it was re-opened in 1943, the services being conducted by the rector of Christ Church. After several years of careful work, the parish began to come to life. In 1946, services were held every Sunday by Mr. Ernest Vanderburgh, who was then studying for orders under the rector. In 1947 it was admitted into union with the convention of the Diocese as an organized mission. In 1948 it became a parish in union with conventon, and called as its first rector the Rev. Gerald S. Bliss, formerly organist, then curate at Christ Church, and so in a large sense a son of the parish. During this decade the parish gave \$16,195.00 to the missionary program of the church.

The womens' organizations of the parish were reorganized in 1948 as guilds within the overall framework of the official Woman's Auxiliary, and much of the program and planning of womens' work was turned over to an executive board which functions as a kind of "Womens' Vestry." Not the least of achievements by women of the parish was the raising of \$6,000.00 towards the Sesquicentennial Fund by means of a secondhand store, known as "The Bargain Box"; this store also proved a helpful community agency. Meanwhile the principle of a rotating vestry had been adopted at the annual meeting in 1946 which was to make the Vestry increasingly responsive to the mind of the parish and to provide the increased enthusiasm and energy necessary for the work ahead. The installation of new stained glass windows was begun in 1946 and seven new windows were placed in the nave in preparation for the forthcoming celebration. One might say that the entire decade was a preparation for this important anniversary.

As has been recorded, the centennial celebration in 1902 marked a distinct epoch in the life of the parish. In the fall of 1951, plans were inaugurated for making the sesquicentennial another jumping-off place. Committees were formed, and on September 16, 1950, a parish dinner was held, at which the plans for the celebration were set forth.

It was determined to raise thirty thousand dollars to accomplish certain very vital repairs and improvements to the church fabric. The parish responded enthusiastically, and throughout the following year work was carried on. The organ was rebuilt, and divided into two sections, one on each side of the choir, to the great improvement of its audibility. New floors were laid in the aisles and in the front and rear of the church. The font was replaced in the narthex so as to form a proper baptistery. The side altar, which it will be remembered is the original altar of the first parish church, was placed at the head of the north aisle. Most important, and most costly, the whole church from the springing of the vaults up was practically rebuilt and the whole interior redecorated.

Any anniversary, especially an anniversary in the life of such an enduring thing as a parish of Christ's Holy Catholic Church, looks in two directions. And so, after one hundred and fifty years, Christ Church in the city of Hudson looks back on a long and noble history—a history of difficulties surmounted, problems solved, names added to the long roll of the saints of God. Truly, this parish has been blessed over the years. Confidently it looks ahead, keeping ever in mind that it is an integral part of the Body of Christ, rooted in the past, reaching out into the future, and grounded in the faith.

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

RECTORS OF CHRIST CHURCH

1802-7	Rev. Bethel Judd, D.D.
1808-11	Rev. Joab G. Cooper
1811-14	Rev. Joseph Prentiss
1814-15	Rev. Harry Croswell, D.D.
1815-19	Rev. Gregory Bedell, D.D.
1819-32	Rev. Cyrus Stebbins, D.D.
1832-33	Rev. Edward Andrews
1833-34	Rev. William D. Cairns
1834-40	Rev. Isaac Pardee, D.D.
1840-44	Rev. Pierre Teller Babbitt
1844-50	Rev. Isaac H. Tuttle, D.D.
1850-62	Rev. William Watson
1862-3	Rev. George F. Seymour, D.D., L.L.D.
1864-9	Rev. William Ross Johnson
1870-1	Rev. Curtiss T. Woodruff
1872-5	Rev. Theodore Babcock, D.D.
1876-9	Rev. Robert E. Terry
1789-90	Rev. John C. Tebbetts
1890-1902	Rev. Sheldon M. Griswold, D.D.
1903-5	Rev. John F. Nichols
1906-9	Rev. Theodore M. Riley, D.D.
1909-12	Rev. Charles L. Adams
1912-14	Rev. Atherton Lyon
1915-23	Rev. Thomas L. Cole
1923-42	Rev. Clarence R. Quinn
1942-	Rev. Allen W. Brown

RECTORS OF ALL SAINTS

1887-8	Rev. Walter H. Larom
1888-9	Rev. F. G. Rainey
1889-91	Rev. Elmer P. Miller
1891-1901	Rev. George G. Carter, D.D.
1901-7	Rev. Hobart Cooke
1907-11	Rev. Frank W. Abbott
1913-22	Rev. Robert N. Turner
1922-35	Rev. Charles B. Alford
1935-40	Rev. Paul F. Williams

WARDENS

John Powell	1802-4	1805-7
Hezekiah Hosmer	1802-4	
John Talman	1804-5	1809-35
John Thurston	1805-9	
William E. Norman	1807-11	
Jacob R. Van Rensselaer	1812-31	
James Mellen	1831-40	
Cyrus Curtiss	1835-46	
John Crissey	1840-1	1861-78
Ichabod Rogers	1841-61	
Silas Sprague	1846-58	
Frank Punderson	1858-61	
Robert B. Monell	1861-92	
William B. Skinner	1878-99	
Henry J. Barringer	1892-6	
John P. Wheeler, M.D.	1896-1901	
John M. Pearson	1899-1911	
William H. Scovill	1901-14	
Samuel B. Coffin	1911-	
Herman Livingston	1914-37	
Wendover Neefus	1937-45	
Neal M. Anderson	1945-	

VESTRYMEN

James Hyatt	1802-9	
John Talman	1802-4	1805-9
Henry Malcolm	1802	
Henry Dibble	1802	
John Kemper	1802-3	
Chester Beldine	1802-3	1808-18 1823-32
Richard Bolles	1802-3	
James Nixon, Jr.	1802-8	
John Kenney	1803-9	
John L. Lacy	1803-5	
Samuel Plumb	1803-7	1809-10 1811-21
John Powell	1803-7	
John Thurston	1804-5	
Richard M. Esselstyne	1805-7	
H. L. Hosmer	1805	
Noah Gridley	1807-11	1822-3

VESTRYMEN

Thomas Jenkins	1809-11		
Josiah Olcott	1809		
Silas Stone	1810-35		
L. Van Hoesen	1810-11		
William B. Ludlow	1812		
John W. Edmonds	1821-4		
Edwin C. Thurston	1821-2		
Patrick Fanning	1821-3		
Robert Taylor	1822-3	1824-7	
Archibald Doan	1822-5		
John M. Flint	1823-5		
Ezra Reed	1823-5		
James Miller	1824-31		
Samuel Borland	1823-34		
Cyrus Curtiss	1823-35		
E. Huntington	1831-6		
Charles Darling	1823-5	1826-46	1860-6
Ichabod Rogers	1825-41		
Frank Punderson	1825-34		
Silas Sprague	1833-6		
John Crissey	1834-40	1841-50	1853-61
Jonathan Stott	1834-46		
Ambrose L. Jordan	1835-9		
Harvey Rice	1835-46		
James Fleming	1821-6	1827-31	1836-45
William Luch	1839-42		
Darius Peck	1840-54		
Milo B. Root	1845-52		
Samuel J. Clark	1846-64		
Harry Jenkins	1846-9		
George Storrs	1846-53	1858-62	1868-70 1872-7
Richard Atwell	1846-7		
Peter G. Coffin	1847-59		
Robert B. Monell	1849-61		
William B. Skinner	1850-78		
Gilbert F. Everson	1852-9		
James P. Mellen	1854-60		
Henry J. Baringer	1859-92		
Joseph Benson, Jr.	1859-64		

VESTRYMEN

Joseph Moseley	1861-77
William H. Cookson	1861-9
George W. Gibson	1862-70
Theodore Miller	1864-70
William I. Peake	1864-8
Horace R. Peck	1866-70
M. Hoffman Philip	1869-70
E. W. Kimball	1870-84
Warren C. Benton	1870-2
James M. Punderson	1870-81
John J. Wheeler	1870-96
Edward J. Hamilton	1877-83
Leonard J. Rossman	1877-84
Alexander R. Benson	1878-9
Charles Alger	1878-80
John M. Pearson	1879-99
Smith Thompson	1880-91
Arthur C. Stott	1881-94
Charles W. Bostwick	1883-1920
Clarence L. Crofts	1884-1900
Frank T. Punderson	1884-1900
James A. Eisenmann	1891-1923
Samuel B. Coffin	1892-1911
Herman Livingston	1894-1914
Albert E. Heard	1896-1906
Richard A. M. Deeley	1896-1907
William H. Scovill	1899-1901
Stanley Y. Southard	1900-6
Edmund Spencer	1901-5
Charles V. L. Harder	1902-18
H. L. Rivenburgh	1905-16
F. S. Hallenbeck	1906-27
Morgan A. Jones	1906-16
S. V. Whitbeck	1907-16
Otis H. Bradley	1911-8
Wendover Neefus	1914-37
R. Monell Herzberg	1916-23
Arthur K. Osborne	1916-25
Howard McIntyre	1916-26
William E. Hallenbeck	1918-26

VESTRYMEN

Russell M. Robinson	1920-3	
Charles A. Norton	1920-2	
Robert W. Evans, Jr.	1923-46	
Benedict Gifford	1923-35	
Ernest H. Abel	1923	
Fred Pultz	1923-45	
Alfred Benson	1924-46	1948-50
Frank B. Holsapple	1925-48	1950-52
Donald H. Van Deusen	1926-30	
Neal M. Anderson	1926-45	
Richard L. Meyer	1927-39	
Frank Lampman	1930-41	
Edward Gassett	1936-46	
Albert Overton	1938-47	
Francis S. Clarke	1939-46	
Harry Bannister	1941-6	
Floyd Brown	1945-8	
David B. Algie, Jr. ¹	1946-8	1950-2
James McKeever	1946-50	
Rowland B. Evans	1947-51	
Edwin T. Bailey, Jr.	1947-9	1951-3
Dr. Roger C. Bliss	1947-9	1951-3
Harry Ganzenmuller	1947-9	
William D. H. Lackman	1948-50	
Walter V. Cullison	1949-51	
Albert Naegeli	1949-51	
Clifford Holsapple	1950-2	
Tom Sanders	1951-3	
Albert W. Chester	1952-4	
Fred B. Hoskins	1952-4	
George D. Teator	1952-4	

¹ The principle of a Rotating Vestry was adopted at the Annual Meeting, January 8, 1946.

